

Lt^o Las. 256 i

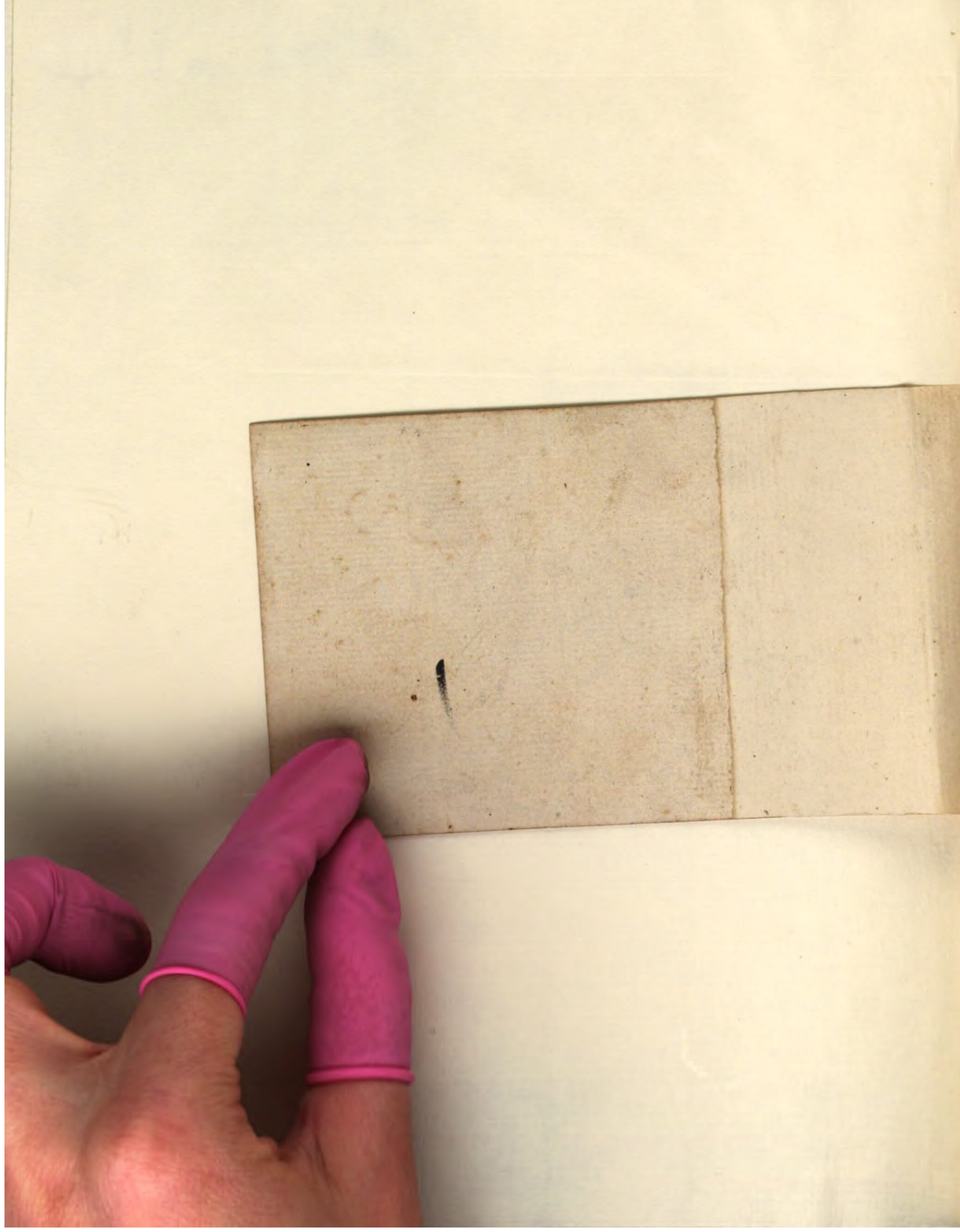


more sound on surah-

^u अ ^u अ ^a आ ^o ऊ ^{uo} औ ^{ung} अं ^{uh} अः ^{khu} ख

^{chu} च ^{jhu} छ ^{jhu} ज ^{jhu} ङ ^{dhue} ञ ^{bu} ब ^{bhu} भ ^{ru} र ^{wu} व

^{sch} च ^{skhu} ख ^{khtu} ख



Handwritten text on a folded piece of paper at the top of the page, including the words "Handwritten" and "1851".

more I ought not to write -

just as it is by -

From and dated 2nd April

Received of Mr. J. H. ...
the sum of ...

For ...
...

The Road that flows with water
 has just this, from upon the
 over head - 1.1.1

- Gai hi' dlood he waste -
 14 - Mui' chunghon' wuhangyi
 - humara ek ghur -
 15 - ku - with verb - kea
 si' - the partic. of semi:
 with abl: Syn -
 pur - apart po: noun of
 conj.
 16 - sath^{as} - noun - company
 do - with
 - Ika, sath, must jao -
 17 - how -
 18 - hee & ee - ex: def & ident:
 - voice in mera lurtaka ko mana
 - effect: of pronoun -
 part: of idem: different,
 to part of semi: the latter
 carrying inflection with the former
 - moojihi malum mahan hi mi'
 { unknown by ?

- The house - the in
 with another
 of story -
 22 - When as - 20 } be
 rich don } with
 a rich m. Mui:
 Mui, hui ek to from the
 23 - Ope' as Kormu
 put it up who co.
 our uckha Mui the
 buhot uck Mui
 24 - La more dear
 - ya a - Mui
 what is lost well w.
 in vowel: the Mui
 25 - ib a God but
 do not
 with do
 26 - Mui That re
 beauty
 27 - Mui There is
 the imp tend in
 w. me is such
 28 - Mui

numerous
dis, ten, dis wan. tenth
did: also applies
to the Axis to

Kis or Kisoo -
the Koo or Kookh
- non.

isa, ysa, moojhu,
hl

sp in 29 -

Lipthix:
see - you see

in moment
Kuna. to see
buckad Kuna
Kuna - 3 see see -

light - on the ground
by beams to

choop } - bends
choop } - except

sechane, this very place

nakani, Superintendent

bigoonahue innocent

majutab - of preparation

giiftane imprisonment
or distress

hujimute - iron -

assistance: to wait
amatterance

gag3 punite -
dilsoz, seasons

mudugorae assistance

hounut putkuna
to succeed, flourish

serimistub, ^{man} related

door nichu by it is not
improbable

— yet more has been

As to appearance &c. - does what
is proper - when secret men

39 Ik to kapu 'hy : ~~das~~ru,
tis' pur. rehan kuma dr—

40 — Likha ho, to dikho —
jo toon upni — .m cha

41. jo insaf ~~in~~ Presni:
khodu:.. khodau —
sukh pur jano:

42 - buraberr no
may be ~~expressed~~ filled.
much more to report - my

103
—
2. h

4 -

67

7-10

9 apr
- Ma

Kh
vpih

But he sub the whole - Japanese -

Dear

— ^{hasen} ~~akur~~ ^{akur} Khamye. — 3 Khamen

where's what to be done —

Ich bin ein Luchse

been somewhere else —

mit Kuhn —

Figura do Percepo da natureza
do sucesso.

Charles Kuhn to, Lfray

depen he lke
her herte ho-

sonst nicht man rechner -

or men, wachet - kurti

h. Mah - pretty amusement

John Turner ^{Wm} ~~the~~ his son

Dear her child in angry letter

have shut up by - to - do -

A
NEW THEORY
AND
PROSPECTUS
OF THE
PERSIAN VERBS,
WITH THEIR
HINDOOSTANEE SYNONIMES
IN
PERSIAN & ENGLISH,
BY
JOHN GILCHRIST.

هرزار غوطه بخوروم درے بکف نرسید
سزای بے بخت من است این گناه دریا چیست

CALCUTTA:
PRINTED BY THOMAS HOLLINGBERY,
HIRCARRAH PRESS.

~~~~~  
1801.



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REGIA  
MONACENSIS.



TO  
JOHN HERBERT HARINGTON, ESQ.

THE FOLLOWING SHEETS

*ARE RESPECTFULLY INSCRIBED,*

AS A PUBLIC MARK OF THE AUTHOR'S REGARD  
AND ESTEEM FOR HIS CHARACTER AS A GEN-  
TLEMAN AND ORIENTAL SCHOLAR, AND AS A  
PROPER TESTIMONY OF OBLIGATIONS FOR  
MANY FAVOURS, PARTICULARLY FOR THOSE  
OF A LITERARY NATURE, WHICH HAVE  
BEEN CONFERRED UPON HIM, AND FRE-  
QUENTLY INCORPORATED IN HIS

W O R K S

WITHOUT ANY SPECIFIC ACKNOW-  
LEDGEMENT THERE.

CALCUTTA, 31<sup>st</sup> October, 1801.



10

1844

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AND

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# E R R A T A.

| PAGE | FOR                             | READ                                                                 |
|------|---------------------------------|----------------------------------------------------------------------|
| i    | Hindooftance,                   | Hindooftanee.                                                        |
| x    | Succeffively,                   | Succesfully.                                                         |
| xv   | Then atural,                    | The natural.                                                         |
| xvii | ———— before defiring            | Again.                                                               |
| 3    | Puriftadun,                     | Purifteedun.                                                         |
| —    | Immaterial,                     | Original or aorift.                                                  |
| 14   | Buwum here and elfe- }<br>where | Bowum.                                                               |
| 28   | ————                            | Rookh <sup>o</sup> sheedun, j <sup>h</sup> hulukna, to<br>fhine, &c. |

|       |                           |        |
|-------|---------------------------|--------|
| ۲۶    | بخوانند<br>رخشیدن جوامکنا | برای   |
| ۲     | قیاس                      | قیاس   |
| ۳     | شود است                   | است شو |
| ۵     | نوشیده                    | نوشیده |
| ۶     | صوتی                      | صوتی   |
| ۱۲-۱۳ | بوم                       | بوم    |
| ۱۶    | باخر                      | باخر   |
| ۱۸    | محال                      | محال   |

N. B. The disagreement between the present title page, and that which was advertised under the name of a Student, will be explained in the Advertisement.

Obsolete and fictitious Persian verbs have been omitted in the List, for the most obvious reasons which have been partly explained in page 20 of the following sheets.

After the note in page xvii add—

In fact the other well known modification *murdoom*, may be a mere transposition of the short vowels in the perfect tense of *moordun*, similar to the submissive expiatory names and expressions so common in the East.



1. The first part of the paper is devoted to a general survey of the state of the country. It is a very interesting and valuable paper, and one which every student of the subject should read.

2. The second part of the paper is devoted to a detailed account of the various reforms which have been introduced in the country. It is a very interesting and valuable paper, and one which every student of the subject should read.

3. The third part of the paper is devoted to a detailed account of the various reforms which have been introduced in the country. It is a very interesting and valuable paper, and one which every student of the subject should read.



## ADVERTISEMENT AND INTRODUCTION.

---

THE present Theory and Prospectus, (or rather the mere outlines,) was published many months ago, in one large sheet, for the use of the Students in the Persian and Hindoostance Languages, then under my superintendence. I found it so very convenient and useful for both them and myself, that I requested Mr. Scott Waring to translate it into English, which he did so much to my satisfaction, as to determine me to give the whole to the Public under the name of a Student, which he at that time was, as well as Assistant Professor in the Hindoostanee Department of the College. While Mr. Waring was employed on the translation, I submitted the sheet in its original state for correction and criticism to a Gentleman of considerable abilities, who also possesses much knowledge of the Persian tongue. His opinion of it gave me no little uneasiness, first, because he declared it to be almost unintelligible, and secondly, that he supposed some ignorant Moonshiee must have stolen the little which was right from the Furrungi Juhangeeree, and had palmed it on me without examination, as a new Theory of his own. The reader need not be told what my feelings were on the occasion, nor how my critical friend and I settled the dispute amicably among ourselves by reciprocal explanations. The result however was this, that I soon discovered there was a very wide difference between the



comprehension of my pupils, to whom I had an opportunity of elucidating the subject in the class, and those readers, who trusted entirely to the outlines as first published, and their own labours. This induced me to reconsider my crude Theory in the most sedulous manner, and to throw all my thoughts upon it, first into the Persian Language, with the view of profiting by the observations and animadversions of the natives, who might peruse it in that form. In this state the work encreased to a size, of which I had not the most distant idea, when I recommenced the present Prospectus. New lights rushed in upon me while translating the Persian into my own language, which must account for the deviation of many parts of the English version from the original, as I would rather sacrifice the trivial consistency of rigid translation here, than deprive any reader of the benefit of my progressive discoveries and improvement, in a theme every way so curious and interesting to a speculative mind. Though circumstances creditable to him have deprived me rather prematurely of Mr. Waring's aid, I cannot avoid reaping the advantage of all his remarks, that are still applicable to the undertaking, on the extensive scale which it now requires; nor indeed would it be honourable in me, to suppress his labours, merely because I had found it necessary, by the extension of the subject, to substitute my own.

“ The Persian Language simplified in its most intricate part,  
“ must considerably alleviate the labour of the beginner, but as the  
“ discussion requires technical terms, which are not of frequent usage,  
“ he is prevented from reaping all the fruits of his application by  
“ the difficulty of the style, in which the Theory delineated here,  
“ was necessarily composed.



“ Firmly convinced of the benefits which I have derived from  
 “ the perusal of the original, any attempt to communicate those  
 “ to others, must at least be esteemed well intended, if not otherwise  
 “ meritorious.

“ There are persons who deem innovation ridiculous, and who thus  
 “ become perfect barriers to the progress of Science, and who cla-  
 “ morously warn you to beware of going beyond the prescribed bounds  
 “ of their own learned researches. From such we cannot expect  
 “ encouragement, neither do I conceive it to be desired, as they  
 “ would confidently assert, without any previous examination, that  
 “ those rules must necessarily be fallacious, which militate against  
 “ dogmas assented to by successive ages. Happy is it for mankind,  
 “ that some men have scorned these ignoble fetters, who have by  
 “ their persevering investigations progressively illuminated the  
 “ world with the genial rays of practical truth and sound philo-  
 “ sophy. Are such individuals to be esteemed or despised as  
 “ mere visionaries or philosophists, whose independent spirit  
 “ and fertile imaginations will not allow them to coincide with  
 “ the opinions of the world, merely because they are such. I have  
 “ been induced to say thus much, as I perceive the grand objection  
 “ which can be urged against this Treatise is, that it does not assimilate  
 “ with what other authors have remarked. (1) But if it contain a  
 “ more convenient scheme, and reduces thirteen classes of verbs to  
 “ three, which system I ask with submission deserves a preference? (2)

---

(1) The immortal Sir Isaac Newton reasons successfully upon a Hypothesis; the Grammarian surely is also justified so far, if where proof cannot be adduced, he humbly follows the footsteps of so great a master, and confers on his Theory all the consistency which he can derive, in the mean time, from reason and analogy combined.

(2) Sir William Jones has thirteen, Mr. Gladwin who has followed the natives, eleven. He forms the aorist by a change of the final letter before *dun*, or *tun*. These



“ Forcible must be those arguments which can convince the unpre-  
 “ judiced man, that the former arrangement should be preferred.  
 “ I have never heard any, nor do I perceive any which can be ga-  
 “ thered from Persian authors, to confute the rules laid down here  
 “ by Mr. Gilchrist. Until I hear some arguments to prove the  
 “ contrary, I shall ever be of opinion, that the most simple plan is  
 “ undoubtedly the best.

“ The chief difficulty of Grammar arises from the number of  
 “ abstruse terms, and the confused arrangement of authors: one would  
 “ suppose, that it was the peculiar duty of a Grammarian to render  
 “ his explanations as simple as possible, and to adopt every improve-  
 “ ment, whether of his own or of others: but alas! man possesses so  
 “ much innate vanity, that he in general either attempts to conceal  
 “ the productions of another, or strenuously endeavours to hide his ig-  
 “ norance under a mass of misplaced and unprofitable erudition. He  
 “ conceives it derogatory to acknowledge a favor, or to own any want  
 “ of information.

“ Some people cavil, or find fault by habit, who eagerly detract, and  
 “ fullenly applaud. To such I recommend the following lines, and  
 “ if they desire farther edification, they will find the whole in the fifth  
 “ story of the first Chapter of the Goolistan.

---

letters which he enumerates are *eleven*, for each there is a separate rule; thus it will appear that some verbs where the process is founded exactly upon the same principle, but whose final letters are different, are classed separately. For instance *oftadun*, *istadun*, their aorists *oftud*; *istud*; *rufeedun*; *tulbeedun*; *rufeed*, *tulbeed*. The inquisitive Scholar, if I be not mistaken, may find under some of the rules constructed in that way, more irregulars than regulars, and at all events may discover with me, that after wading painfully through thirteen classes, he has acquired no more real analytical knowledge of the subject, than the day he first commenced his multifarious career. When this note was written by Mr. Waring, the number of Classes was as he states III, I have now however reduced the whole to II only.



نوائم آنکہ نیازم اندرون کے حسود را چکَنم کو ز خود برنج دراست  
 بمیر تابر ہی اک حسود کیں رنجیست کہ از مشقت آل جز بمرگ نتوان رست  
 شور بختاں بارزو خواہند مقبلاں را زوال نعمت و جاہ  
 گر نہ بید بروز شہرہ چشم چشمہ آفتاب را چہ گناہ  
 راست خواہی ہزار چشم چٹاں کو رہتر نہ آفتاب سیاہ

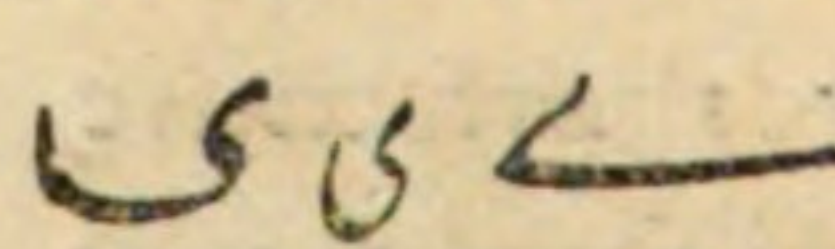
“ It is a just observation of Mr. Hoole's, that the public little con-  
 “ cern themselves about the qualifications of authors. If their perfor-  
 “ mances are too bad to obtain a favorable reception for themselves, it  
 “ is not likely, that the world will regard them with more indulgence,  
 “ for being told why they are not better. Whatever credit I gain, must  
 “ proceed from the production of another; I feel very apprehensive  
 “ that a good cause may be injured, by being entrusted to improper  
 “ hands: However this may be, let those hypercritics, those cavillers  
 “ of syllables, know that this is my motto—

بتر زانم کہ خواہی گفت آنی کہ دانم عیب من ہوں من ندانی

“ And if they make the subject their own, by asking could we have  
 “ done better? a few of their sneers may probably be dispensed with.

“ It would be impertinent in me to descant upon the merits of the author,  
 “ and his productions, which being universally known in India, render



“ any comment upon them superfluous. That the Persian Language  
 “ is under considerable obligations to him, many will yet allow, and  
 “ that the Students progress may be greatly accelerated by his hitherto  
 “ confined studies in that path, each days experience will probably  
 “ evince. It is to be regretted however, that he has been forced to  
 “ relinquish the study of a Language, where so much remains yet to be  
 “ done. Upon his persuasion I venture to lay before the public this  
 “ translation, without assuming any other merit to myself, than that of  
 “ attempting to be as perspicuous and correct as in my power.” Thus  
 far the text and notes belong to my esteemed pupil Mr. Scott Waring,  
 I shall now proceed to speak for myself. The original text being bound  
 up along with the translation, no Persian Scholar can be at a loss  
 to comprehend the principles on which my Orthography is founded,  
 even admitting that he never saw or heard of the improved system,  
 which I have just published for the benefit of beginners. It may  
 barely be necessary to premise, that I have discriminated the e, ee, y,  
 o, oo, uo, from each other medially so <sup>^</sup>و - <sup>o</sup>و - <sup>^</sup>و - <sup>o</sup>و - <sup>o</sup>و and finally thus  
 for reasons sufficiently obvious. The nasal n and  
 oo, with the femimute w or oo have likewise been distinguished from each  
 other in this way <sup>o</sup>و - <sup>o</sup>و - <sup>o</sup>و. The reader, in justice to me and  
 his self, ought to peruse the whole Treatise, including the notes, before  
 he passes a final sentence on any one part, because, independent of the  
 attention due me so far, trivial slips and more important errors have been  
 detected and corrected in my progress through these sheets.

The philological labours of the acute and ingenious Horne Tooke, in  
 the Republic of Letters, must excite the admiration and respect of every  
 candid Scholar in the present age, and will certainly command the ve-



neration and gratitude of posterity, whatever opinions they may form, of his natural temper, moral conduct, or political character, as a citizen and statesman of the British empire. (3)

To the above authors admirable work on the English particles, and the learned Dr. Vincent's hypothesis of the Greek verb, are the public chiefly indebted for this attempt, to elucidate the Persian verbs also, upon similar principles. (4)

That a tyro like me in this language, who hazards such an experiment will excite the sneer of self sufficiency, there can be no doubt; but, that this alone shall repress my ardour, is a position which I shall most assuredly deny. (5)

Improvement in literature and science, when founded on sound principles, seems to my mind as beneficial to mankind, as innovations in religion and government are often pernicious and destructive. The cause is obvious, in the former, theory and practice mutually confirm and support each other, in their progress towards perfection; in the latter, on the contrary, experience is ever at variance with rea-

---

(3) Without meaning to detract in the smallest degree from his well earned, fame, I cannot help conceiving, that he has had a peep at the anonymous work, now republishing by the Hurkaru Press here, on Celtic derivatives. It is a literary curiosity, admirably calculated to induce a reflective mind to meditate on speech, as Horne Tooke has done. I have real pleasure in acknowledging, that his performance first communicated to me a relish for, and I trust some acumen in, etymological research.

(4) The intelligent scholar will do well to consult this ingenious little work, which, it is highly probably, will yet be greatly improved, either by the writer's self or some of his erudite pupils in the Grecian tongue.

(5) If Dr. Vincent, with all his learning, has not fully succeeded, I need not repine should my efforts prove much less fortunate. I have a faint idea of the cause of his failure, but a total ignorance of Greek, at present, forces me to preserve a respectful silence; though I am not without hope, that my attempt, feeble as it is, will yet pave the way for important discoveries in general grammar, and that the light, thus shed on a subject hitherto obscure, will also divaricate to particular tongues.



son, and forcibly inculcates a salutary lesson to all mankind. Truth is not always founded upon reason, consequently other aids are required, and these are experiment and revelation.—To form a successful hypothesis, in opposition to both or either of these principles, will terminate in plundering the world of its greatest happiness. Not so with those branches of learning, which fortunately admit of advancement, without encroaching on the present peace and future hopes of Society.

So much by way of preamble for the perusal of those exalted Scholars, who may look down with contempt on the humble efforts of one, who can nevertheless look up to them with gratitude for public animadversion on his system, should they deem it erroneous. To assert simply that any work is beneath our notice, may be an easy, but not a very fair way of proving, that its contents are beyond our comprehension. Had dogmas of this nature deterred me from my pursuits in the Hindoostanee language, by learned natives themselves, my publications in that department even must all have perished as mere abortions, and thus have left me the name of an ignorant innovator, or at best of a plausible speculator alone.

Nothing can be more reasonable than to affirm, that the natives of India ought to be the best judges of their own language. Experience however is constantly proving the reverse; and I here publicly assert, that however expert the Hindoostanees may be as mere speakers, their knowledge as Grammarians and Philosophers is limited in the extreme. The path which they have laid down for the acquisition of Science, is well enough adapted for the capacity of a mere drudge, but I am sure it will never satisfy the mind which has one spark of genius sufficient to elicit a single idea for itself: That the mere Indian Literati will raise a clamour against this prospectus of the Persian Verbs, is nothing new.



They have already done so, and will repeat this on every effort, which I can make to simplify the acquisition of the Oriental tongues. Should this opposition fail in its effects, I have already good reasons for supposing, that there are not wanting some Hindoostanees who will roundly insist, that I have stolen all my Essays on Grammar from them. Nay, Books will be produced, written long before I existed, to prove that they are far from being solely indebted to the lucubrations of a Briton, on a point which their posterity may yet view, as much more important than it can be now. I pretend to no gift of prophecy in this prediction, because incipient traces of such a design were in a great measure detected, soon after I dispersed my grammatical rules among the Moonshes here, who attended my evening discourses on the Hindoostanee language. How far my own countrymen will join in such a scheme, futurity may unfold, when my Oriental productions shall have acquired that rank and estimation among them, which the sullen pride of dignified literature often meanly withholds from the performances of men, who deserve well of their contemporaries. That mine will attain such a place through time, it cannot be criminal in one to expect, who has little else but this elastic spring to depend on, in the bounds he must necessarily take over mountains, which have long been in labour to crush him with their weight alone. It is a curious fact in the annals of literature, that an author often runs the risk of being worried alive by his fellow citizens, who in the very act of tying a cannister charged with destructive crackers to his tail, wonder that the poor cur runs off howling and snapping at every passenger he meets. The hue and cry is next set up against the self sufficient importance and ostentation of the creature, for barking at a rattle, that no one pretends to see or hear but his self. In short malice and envy first goad a writer to madness and then with becoming *sans froid*



term him a fly upon a wheel of his own creation, before they knock him on the head, for that evil of which they are the cause alone. In the very same manner men in power often attack the happiness of an unprotected individual, and when he complains, injury is superadded to insult, by persevering in acts of oppression, that the last may vindicate the injustice of the first, at the shrine of delusive and cruel consistency: a tyrant which too often imposes on mankind, under the mask of justice and the overwhelming banners of omnipotent authority. Against the native pedantry of all India united, under whichever literary Colossus my opponents may choose, I am still willing to enter the lists alone, provided the subject be taken up publicly, that one man may at least have fair play when opposed to so many thousands, as the author of these sheets has long been forced to contend with. It is not wholly personal vanity that dictates these remarks.—No, it is a knowledge and conviction that significant shrugs, grins and sneers, are still resorted to, by those who have nothing better to urge, against the utility of acquiring Oriental languages. Could young men on their first arrival in this part of the world judge accurately for themselves, it might be deemed impertinent to defend myself and works from the lofty scowl which has been, but too successively, employed in many instances within my own ken, to frown both me and them out of countenance. This being positively the case, I shall take the liberty here to advise every beginner in future, to ask the person who may be abusing the Hindoostanee, or any of the Oriental languages, one simple question. Pray, Sir, do you understand its Grammar and pronunciation well?—Should the officious monitor answer, no; the story of the Fox, who had not a tail, will account pretty well for his opinions.—If the reply be yes, and the assertion founded in fact, I can only say of the



two champions, the last will prove so uncommon a monster, that I hardly conceive its existence possible, and will certainly withhold my belief, until I have an opportunity of putting his knowledge to the test of a fair trial.

Novice in the Persian as I am, it appears evident enough to me, that although much has been done, still a great deal is wanting to compleat a proper Grammar of that excellent tongue.

When a Scholar shall be found who can blend the minuteness of Otho with the elegance of Jones, and is capable of uniting to both the copiousness of Gladwin on systematic principles, we may then hope to see a philological production worthy of this charming language. Two things will be necessary to effect so desirable an object, and these are, 1st. To think boldly for ourselves, while we take every advantage of modern discoveries, without being chained to the scholastic trammels of the Oriental Grammarians, and their servile imitators the *Muoluwées* and *Moonsbees* of India. 2d. While we do every justice to our predecessors in this walk of Literature, we must carefully avoid blindly following their footsteps, or being deterred from our duty, by the mere whistling of a great name. *Tinnit quod inan e est* may be said of this also with some truth, though I am far from wishing to push the idea the whole length which Horne Tooke has done. The natives seem so prone to mix real logical with mere grammatical disquisitions, that I suspect this may be one rock on which the attempt recommended might split in its progress to completion, and furnish us rather with an Arabic system of logic, than a plain comprehensive Persian Grammar. I have not the most distant hopes of trying so arduous a task, were I even blessed with sufficient ability to undertake it. My time is now otherwise engaged in push-



ing my own immediate studies still nearer perfection. The humble merit may yet however be awarded me, of having at least paved the way for reform in this department of Indian lore. Sir William Jones has, in conformity with the originals whom he followed, preserved XIII. classes of verbs. Mr. Gladwin reduced them to XI. With becoming deference to these meritorious Philologists I have carried them so low as II. in compliance with true principles, which will probably stand the touch stone of experience and candid investigation. This is all I want, and when openly attacked, I shall defend myself with a store of ammunition, which has been kept in reserve for the occasion. Should I fall in the conflict, it shall be like a man who is above turning his back or snarling upon a literary opponent in society, merely because he has vanquished me on the plains of science. The contest alone is noble, where a defeat must be more than counterbalanced by instruction, which will always be the case, with every mind that is not illiberally steeled against conviction. That the Hindoostanee learner likewise may reap some benefit from this prospectus of the Persian Verbs, he shall have an analytical scheme of those also, in as few words as possible. The real root being invariably found by dropping the infinitive sign *na*, which must always occur in a Dictionary in this verbal form, it remains fixed, as a contracted infinitive or imperative singular, and continues immutably the same. After the above simple process, certain letters for the personal and temporal superstructure are added, which may be divided into *penult*, and *final*, *mutable* and *immutable*. The penults are *t* for the present, *oo* for the aorist, *g* for the future, *k* for the pluperfect participle, and *n* for the infinitive, which are immutable by position and indicate time almost alone. The finals are nasal *n*, *e* and *o* for the aorist, and *a* for every other tense, but this and the pl. perf.



participle, which also requires *e* or *kur*. The letters *n*, *e*, and *o*, *a*, just stated, more properly refer to *persons*, and except *a* are wholly unchangeable. *A* is a general singular sign in the masculine gender, *e* its inflexion and plural, *ee* its feminine singular, which in the plural assumes *n* or *an*, the whole of which are applicable indiscriminately to every person. This mode of inflexion exists also in the Hindoostanee nouns, which in fact admirably pave the way, when analytically considered, to a due knowledge of the conjugation of every verb in the language. In the whole of the adventitious particles super-added to the roots of verbs, the intelligent Hindoostanee Scholar will not meet with a single letter, but *t* and *g*, with which he is not already acquainted, by having previously learned the nouns as they ought to be upon sound principles. *A*, *e*, *ee*, *o*, *n*, as letters, and *ta*, *on*, *en*, *an*, *ga*, *ke*, *na*, as particles will appear evident here, though it may be long before we shall learn why *t* indicates present time, *a* perfect, and *g* future, in this useful tongue.

As the Scholar has only to recollect that unless a mood or tense terminate in *a*, it admits of no change of gender or generic termination whatever, and when *a* is the final letter, it then always can become *e*, *ee*, *een*, or *eean*, and often may be inflected in the form of a noun in the singular to *e*. On this principle the participles and gerund, noted below, come under the second declension of the Hindoostanee Grammar, and may often be so declined.

|                                                | SING :                                                                  |                | PLU :                                |                                        |
|------------------------------------------------|-------------------------------------------------------------------------|----------------|--------------------------------------|----------------------------------------|
|                                                | M. & Inf.                                                               | Fem :          | M.                                   | Fem :                                  |
| Infin: Ger. &c.                                | - <i>na</i> , <i>ne</i> ,                                               | - <i>nee</i> . | - <i>ne</i> ,                        | <i>neen</i> , <i>nee</i> , <i>an</i> . |
| Pres. tense & part :                           | - <i>ta</i> , <i>te</i> ,                                               | - <i>tee</i> . | - <i>te</i> ,                        | <i>teen</i> , <i>tee</i> , <i>an</i> . |
| Perf. tense & part :                           | - <i>a</i> , <i>e</i> ,                                                 | - <i>ee</i> .  | - <i>e</i> ,                         | <i>een</i> , <i>ee</i> , <i>an</i> .   |
| Imp: <i>Pal-</i>                               |                                                                         |                |                                      |                                        |
| (6) Aorist - - -                               | - <i>oon</i> - <i>e</i> - <i>e</i> -                                    |                | - <i>en</i> - <i>o</i> - <i>en</i> - |                                        |
| Future } after the above<br>} aorist particles | - <i>ga</i> ,                                                           | - <i>gee</i> . | - <i>ge</i> ,                        | <i>geen</i> , <i>gee</i> , <i>an</i> . |
| Plu-perf: part :                               | - <i>ke</i> , <i>kur</i> , <i>e</i> , <i>kurke</i> , or <i>kurkur</i> . |                |                                      |                                        |

(6) The first person *sing.* differs from the two others, as the second person plural



As this is neither the place, nor have I yet materials sufficient to give a complete Theory of the Hindoostanee Verb, the reader cannot reasonably expect the whole of it here, although after what hath already been urged on the subject, there can be no harm in analyzing the primordial verbs like the Persian *un*, *um*, *ee*, &c. so. From the old sign of infinity *un*, now changed to *na*, these four aorist particles can easily be deduced, viz. *u<sup>o</sup>oon*, *u<sup>o</sup>e*, *u<sup>o</sup>e*, *u<sup>o</sup>en*, *u<sup>o</sup>o*, *u<sup>o</sup>en*, contracted to *oon*, *e*, *o*, *en*, by the rapidity of utterance. The same cause will naturally enough account for the *breathing* or *existent* verb *b-u<sup>o</sup>oon*, *b-u<sup>o</sup>e*, *b-u<sup>o</sup>en*, and *b-u<sup>o</sup>o*, becoming *boon*, *by*, *byn*, *bo*, on principles so obvious to every orientalist, that it would be absurd to state them now. The perfect *u<sup>o</sup>o* formerly contracted to *o*, now *a*, is simple enough, and *ut* the present, now *ta*, no less so. I have long been of opinion, and experience every day confirms it in my mind, that we shall soon be able to prove, by analysis and analogy, the compound nature of Latin, Persian, Hindoostanee, and other verbs, which have hitherto been deemed simple or primitive, by the Grammarians of their respective languages, (7).

does from the first and third persons. Of this mode or tense I may observe, that it is often a present or future, and also by dropping the *e* of the second person singular, it is the complete regular imperative. Being the very basis of the future, and allowing also as a present tense, of the auxiliary signs *boon* and *by*, it is a portion of the verb highly worthy of the readers attention. The hyphens after the aorist are placed in such a manner as to demonstrate, that the future of all verbs is regularly so—  
*Pal-oon-ga*, *pal-e-ga*, *pal-en-ge*, *pal-o-ge*, &c. In other words, that the aorist particles *oon*, *e*, *o*, *en*, always intervene between the future *ga* and the verbs root or imperative.

(7) Among many, perhaps more easy examples, let us try one, the verb *fristadun*, which I do not hesitate to trace from *pur*, a wing, *puree*, winged, a fairy, a messenger, and *istadun*. I am so far aware of the objections to this conjecture, still I cannot persuade myself, that they are altogether unanswerable, until a better one at least be given on the formation of this verb.



In the Latin it strikes me we shall find *eo, sto, do, ago, meo, capio*, (8) and several others, the grand primordial verbs, similar to *un, udun, eedun, oodun, utun, usun, ustun, bustun, shoodun, yastun*, in the Persian, and *un, na, ana, jana, bona, kunna, keena, kurna, anna, bunna, tanna? tana? lana, arna, dena, k<sub>h</sub>ana, pana, purna, lena, manna, &c.* in the Hindoostanee. The present hint will probably lead to considerable discoveries in both oriental and occidental philology, I shall therefore exhibit here, a few of the most incontestible examples of this hypothesis, in the Hindoostanee language. When some of the scholars who have already gained so much credit for Sanskrit lore, shall liberally pave the way for the progress of others, by publishing a rudiments, introduction or grammar of that ancient, but artificial, language, the public may yet be enabled to decide how far my present conjectures are well founded. That they encroach on the Sanskrit roots I am well aware, and I may yet, from this conviction, extend my researches into the radical department of that wonderful language, should any able literary pioneer previously condescend to clear away the pedantic rubbish, which ages have accumulated in the very vestibule of this divine tongue. To begin with *bu-na, ho-na*, to breathe, exist, be; *t<sub>h</sub>oo-kna*, to make then atural effort *t<sub>h</sub>oo* i. e. to spit; *p<sub>h</sub>oo-kna*, to *p<sub>h</sub>oo* or rather to blow; *p<sub>h</sub>oo-lna*, to bring or produce *p<sub>h</sub>oo*, to bloom, *bo-lna*, to *bu bu*, or speak as children do, whence they are called *baba, babe, baby*, in several tongues; *k<sub>h</sub>o-dna* to give or cause *k<sub>h</sub>o*, the radical expressive of cavity, meaning to dig; *k<sub>h</sub>o-*

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(8) *Nuncupo*, I can look upon in no other light, than as a contraction of *nomen capio*, and to this may, in all probability, be added many more. A number of participial words are in use among the Persians, though their infinitives cannot always now be found. *Khustun, puzhmoordu, ufsoordu, burjustu, &c.* May not *khustun, ufsoof-khoordun, bur-justun, pesh-moordun*, and such constituent parts, account as well for these also, as *nomen capio* does for *nuncupo*?



*lna*, to produce *k<sub>1</sub>bo*, to open; *ju-rna*, *ga-rna*, to fix, set, bury, &c. from *ju*, *gu* the root of motion, going, and *arna*, to stop, arrest; *so-bna*, to suit, fit, become, from *soo*, good, and *buna*, *bona*, to be. These observations might be extended amazingly, and however absurd they must appear to many people now, the day may yet come when my notions will not seem so visionary as they do at present. In this stage of philological research, I know that the intelligent few only can descry, through the sable mantle of time, the glimmering traces, in this rude sketch, of an original nomenclature, that once shone with meridian splendour among the sons of men. How, when, or by whom formed, are questions that perhaps some future Newton in the province of speech may be able to solve, provided data continue to accumulate, and thus help the intuitive sagacity of such a man, to a discovery which will fall little short of being in reality divine. The human soul delights in the contemplation of its ability to approximate even those truths, which are perhaps for ever out of the reach of mere mortals, and this very sensation is in fact one of the surest indications of its immortal origin, and undisputed superiority to the brute creation. From the examples produced, if the learner will recollect the analytical and synthetic mode of examining Hindoostanee verbs, he will be at no loss, when we know the Sanskrit roots, to trace apparently primitive verbs, to their various sources, as I have just done. By attending particularly to the penult of those infinitives, we shall in general perceive that *n*, *j*, *b*, *nn*, *b*, *t*, *t*, *k*, *cb*, *l*, *r*, *d*, *k<sub>1</sub>b*, *p*, *m*, almost invariably denote *ana*, *jana*, *bona*, *anna*, *kurna*, *keena*, *k<sub>1</sub>hana*, &c. already enumerated, superadded to the *d<sub>1</sub>bat* or primitive word, as *t<sub>1</sub>boo*, *p<sub>1</sub>boo*, in *t<sub>1</sub>boo-kna*, *p<sub>1</sub>boo-lna*. If any person should insist on *matter* preceding motion, and argue, that *t<sub>1</sub>hook*, *spittle*, exists before the natural sound can be formed, I beg leave



to answer, that this particular humour may absolutely receive its name from the action that discharges it, in the very same way, that *p<sub>h</sub>ool* is probably termed a *flower*, *flos*, *bloom*, from the nature of its *blowing*, or being puffed into the form it assumes as a *p<sub>h</sub>oo-l* or *blow-er*. I shall not detain the reader with a discussion here of the extensive powers which *k*, *r*, *l*, and others possess under certain modifications as *uk*, *ak*, *ka*, *aka*, *ur*, *ra*, *ara*, *ul*, *al*, *ala*, when used as adventitious particles in the Hindoostanee, because, the smallest analytical experience in it will produce a thousand instances in proof of my assertions. Whoever shall examine the Persian also, on these principles, will in the end, I am confident perceive, that his labour has not been lost in acquiring a radical knowledge of the ancient dialect or *Pub-lurwee* tongue. (9) Nay, I am convinced, that the same process is applicable with the most satisfactory effects to the Latin also, and many other languages. Before I conclude this introduction, the reader must not wonder at my desiring him to weigh all the separate portions of this Essay well, before he allows prejudice or passion to condemn either a part or the whole, because some remarks in one place, that may by themselves appear absurd, or ill founded, are further illustrated and confirmed in another page of the work, perhaps to the learners entire satisfaction. The following quotation from an ingenious essay, now reprinting in Calcutta, seems so applicable to the contents of this performance, and the necessity I am under of leaving at present my investigation of *Roots* to others, that I cannot deny myself the pleasure of winding up my preface in the anonymous author's own words here.

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(9) In it we may hereafter discover, that *murd*, a man, a mortal; *durd*, pain; *gurd*, dust; *rusud*, provision; *chumun*, a walk; and probably many such words are intimately connected with the verbs *moordun*, *dureedun*, *rusfeedun*, *gurdeedun*, *chumeedun*, &c.



“ Condemned to renounce this intention, I could only, in the spirit of literary communicativeness, furnish this sketch of my proposed plan: nor can it be any mortification to me, its affording others room to think that I have no reason to regret my being stopped, in a career of exposition to farther censure or ridicule. I am but too sensible, that the imperfection, the want of the necessary chain-work of allegations and proofs, leaves me no right to expect better. It is then entirely on my hopes of opening glimpses of useful truth, that I found all my apology. I rely on the candor of the reader for his doing me the justice to see that that was my aim, however I may have missed the mark; nor will he, I hope, immediately condemn the whole of this essay for some partial errors of derivation, or even of inference, which he may very probably discover. The conclusion of my being wrong on the whole, from my not being right in some parts, would hardly be a fair one, especially in a matter where the success in one word is so independent of success in another. Clear of the impertinence of dogmatizing, all my pretensions reduce themselves to the wish of having this essay judged with the same candor that I offer it, and leave it entirely under the reader's protection.

“ Such as from better knowledge, and from better judgment, shall see no reason to adopt my ideas, can inspire me with no sentiments towards them, but those of a sincere submission, and wish to benefit by their superior lights.

“ As to such as are, in their judgments, actuated merely by the vulgarst of all spirits, the spirit of contradiction, that vice of the meanest understandings, by which the itch of vanity is so miserably gratified, I have not the least objection to their treating this production with all



the contempt they please; it cannot exceed my pity for that wretched turn of the head and heart: having always observed, that none are constitutionally more apt to swallow falsity, than those who are the readiest to reject truth; and no wonder: of the two, it is not truth that is the most congenial to them.

“As to any thing farther, I have no sort of attachment to my own opinion. I am very justly sensible of its fallibility; and, in truth, the only reason that occurs to me for my not intirely despising my own understanding, is the sincere respect I never but find in it for that of others. If I have over-rated the result of my researches, in my taking it for a sign or promise of success, I am myself the first deceived. The marks of a right bottom did not the less pass on me for the inconsiderableness of their appearance. Out of sight of a looked-out for land, the lead of the deep-sea line, which brings up nothing but sand, mud, or shells, does not the less satisfy the mariner who has heaved it, that he is in soundings, that he has touched the ground, and may hope his port of destination. Mine, in this projected discovery, were I even as near to it as I presume I am, I never now expect to reach; but leaving these lights, in the good faith of their not being false ones, I sincerely wish a better voyage to more fortunate adventurers.”







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A NEW THEORY  
 AND  
 PROSPECTUS  
 OF THE  
*PERSIAN VERBS.*

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IT is evident enough, that the particles *dun* and *tun* are vulgarly but erroneously called the infinitive signs, whereas it is most probable that *un*, as in the old Hinduwee (and *na* in the modern speech) occurs in the same manner also in the Persian tongue. It may be termed a declinable verbal termination or the original constituent portion of all the verbs, because by a very easy transition all the parts of the substantive verb, (better known by the natives of India as the pronominal declinable signs) may thus spring from *un*. Let us commence with the first person singular *um*, and then go through the whole regularly, as far as the third person plural *und*, seeing they are all in a similar manner affixed to every tense of the Persian verb, in the whole of their various combinations, agreeably to the *Eeranee* pronunciation so *um*, *ee*, *ud*, *eem*, *eed*, *und*. These by a hypothetical declension or process will be clear enough to the reader who shall consider them in this manner. Taking it for granted that the short *ā* or *u*, is either a declinable im-

perative, a contracted infinitive, a perfect or pluperfect participle, from it let us form the primordial infinitive, or *un*, the root of all the rest, as stated above through the several persons. It can moreover be carried, by the trivial change of *ud-u*, *und-u*, and the coalition of *u-u*, to the active present and passive participles in *eedu*, *indu*, *a* or *an*, and from the very same *u* and *un*, perhaps by an ancient mode of declension, the verbal nouns in *ush* or *ish*, *u*, *ee*, (or by some irregular process from *awoordun* and *kurdun*, &c.) *ar*, *ak*, *gee*, were originally constructed. To the present day these are all apparent in the composition of Persian Verbs, as *poorfish*, *nal-u poorf-ee*, &c. If the first and other personal signs have not emanated by a particular change and inflection from this radical imperative *u*, or declinable particle of infinity *un*, whence can they be derived? In the beginning perhaps to express merely mental or ideal existence, abstracted from every thing else, the immaterial or simplest of all infinitives, viz. *un* may have been applied, to denote mere *entity*; for in several languages this abstract sign of the Verb in its infinite state is still found to be *un*, somewhat modified by particular vowels. It is a curious fact also, that according to the Hindoos this same *un* is denominated the ovum or matrix of all things; and we ourselves have the important monosyllables *ens* and *mens* probably from the same source. In appropriating the idea of existence, from its former absolute state, to the speaker and others, the *u-n* naturally enough becomes *u-m*, &c. in some of which however the *u* is completely absorbed in its paramount vowel as in *u-ee*, *u-d* or *u-t*, *u-eem*, *u-eed*, *und*. When mental and corporeal existence were palpably combined, another infinitive, to wit the material, may have become requisite, and we may reasonably presume that *st-un*, *ust-un*, or *ist-un*, *ist-um*, *ist-ee*, *ist-ud*, &c. were introduced accordingly. We all know that in several languages the letters *st* or *as* a Persian must write them *ust*, *ist*, denote stability, station, &c. nay we cannot

be ignorant that this very *stun*, *istun* in question, is the final syllable of several verbs yet extant. The man who understands the Persian Language, and can analyse the verbs *dan-istun*, (a) *giree-stun*, *zee-stun*, (b) &c. will clearly perceive, that these are irrefragable proofs of the present supposition being so far well founded; nor is it a very incongruous conjecture that from this dormant material infinitive *istun*, *istadun*, may proceed, having like many others survived the aorist infinitives whence they sprung. It is plain that the

(a) I may, at some future period in my projected work termed Rational Etymology, yet be able to demonstrate, that *dan istun* is only a modification of *dur-istun* or *dur-hustun*, meaning to be or stand in a thing. This has surely more of penetration about it than our verb, to stand under a thing. Indeed, I suspect here, that *under* is a Saxon word like the Persian *undur*, originally meaning *in*, *within*, which will reconcile our *understanding* with their *danist* or *danish*, for *durish*, *durist*, pretty well. Even the particle *dan* which signifies a *holder*, *receiver*, as a familiar pronunciation of *dur*, acquires thus an evident allusion to its office. *Puristadun*, to adore, if not deducible from *bur-istadun*, may be traced I imagine to *pa,eenstadun*, to stand *below* the *deity* or image. Whoever will pay due attention to the particles *en*, *er*, or rather to the letters *n* and *r* under various vocal appearances in several tongues, will concede, that there is nothing so very visionary in their interchangeableness here; and I have no doubt, that had *dan yastun* sounded better to a Persian, we should not have heard *dur yastun*, to comprehend now. The subject is curious, but requires much discussion, which may be greatly assisted by adverting to *koon*, *kurdun*, *koonaneedun*, *kurna*, *keena*, *murna*, *moona*, and a number of other common words, for which we have not room here.

(b) The immaterial infinitive of this verb would be agreeably to my theory *zee-un*, which approaches so near the old or Hinduwee *jee-un*, to *live*, that it alone will pave the way for what follows upon the singular coincidence between these obsolete Persian infinitives and those of the Hindoos. I feel a conviction that this hint will yet be prosecuted much further than in my power to do now. The English of the oriental verbs is purposely omitted because it is presumed, the reader either knows or will look to the catalogue for their meaning. A philosophic eye ever *awake* to general principles will perceive in the text, the evident connection between our *stod*, and the Persian *istud*, though a long period may elapse before superficial observers can *wake* to discoveries of this sort. The objection that *stod* and *stud* are in different tenses, is nothing to men who beat in fair argument those to day who beat them yesterday, and who are fully aware, by having read already similar remarks to those they now read, of the strange intermixture of tenses in all languages, especially when these are primitive and derivative to each other. Let others try to *upset* the theory, which is here *set up* in some particulars on topsy turvy combinations, or apparent inconsistencies, and I may yet *withstand* them even on vernacular grounds, though they do not *stand with* but on the contrary against me in the present hypothesis, because they may *overlook* certain points in language, which I look over with a mind that will not look over apathy or indifference, in a pursuit which alone distinguishes man from brute.

former verb, when conjugated as illustrated above will regularly assume *ud* in the third person singular, thus *stud*, *istud*. To this by affixing the infinite sign *un* we procure *istudun*, which by a trifling deviation becomes *istadun*. We moreover may learn from the foregoing premises, that in the perfect the *d*, *t*, as pronominal signs are dropt to avoid the harshness of two such letters coming finally in contact with each other, because we cannot well trace *ust* to any thing else than a euphonous contraction of *stud*, *istut* or *istud*. When to abstract and corporeal existence, life is super-added, by prefixing the *breathing* or letter *bu* to the former infinitive, this naturally enough indicates the idea of *animation*, and it is not impossible but *h-ustun*, *h-ustum*, *h-ustee*, &c. were formed in that way. In several languages the *bu* is the chief component part in the name of God, the fountain of life, as also for life itself; for instance *Hoo*, *Ullab*, *Hur*, *Hu, ee*, *Hee*, &c. (c) It, as well as the essential simple and compound vowels *ee*, *y*, *o*, *yoo*, is moreover to be met with as the constituent part of the pronouns in various tongues; and *bo-na*, *bu-na*, to be, exist, live, may be traced to the same *inspired* source. To prove and confirm much of the foregoing remarks, suppose we were to affix to *ud* or *ut* formerly described, the particle *un*, for the formation of the secondary or perfect infinitive, we would by a regular progression procure *udun*, *utun*, whence by a slight deviation *cedun* and *adun*, and by ellipsis *dun*, *tun*.

By affixing *eedun*, &c. to the imperative, the Persian infinitives are formed like *ruseedun* and others. It is true a number of infinitives with their derivatives deviate a little from this rule, but by the blessing

(c) As *bu* and *ju* are very convertible, we may thus deduce *jee*, *zee*, *Jupiter*, *Jehovah*, &c. *Jana*, to move, go, as the first intimation of life is motion, may likewise be connected with the *jee* above. Whence we might also conjecture, that the Hinduwce *a-un* which would be the Persian aorist infinitive on principles already laid down, have an occult dependence on the present theory. *U* the root of entity assimilates with its perfect and abstract signs *u* and *un*, whence *uu-un*, that is *a-un*, *ana*, *a-mudun*, for the euphonous elongation of which last I shall account hereafter.

of Providence we shall soon endeavour to account satisfactorily for them also, through the means of customary changes in the letters, provided the scholastic prejudices of former authors be removed, as this is one of the greatest obstacles to the literary improvement of every reader. It cannot be concealed that the short *ā*, or as I mark it *u*, has been considered the essence, origin or source and perfection of existence and motion both mental and corporeal, it will not therefore be deemed unreasonable to suppose, that by subjoining it to the perfect tense, a past participle is formed. When *u* acquires the stability of a letter it insensibly connects itself to *n*, whence perhaps the infinite *un* now under discussion. Among the Hindoos, this very letter is treated as the basis of the whole creation, and in conjunction with the nasal *m*, instead of the *n* here, forms the famous mystic syllable *om*, one of the most sacred and important words in their mythology. To me indeed this nasal sound seems the connecting subtle link which unites the whole chain of vowels and consonants together. When a vowel is prolonged by repeated enunciation, it generally produces insensibly, without any motion of the tongue, the nasal *n*, as *an*, *an*, *an*, which treated differently becomes *an*, *un*, or *na*, *nu*. The word formed by the Hindoos during their devotions, appears to have some metaphysical allusion to this indivisible concatenation of sounds. Whoever accurately adverts to the nature of the nasal or semi-vowel *n* will find, that this alone requires little or no aid from any other, except the very short *u*, which of itself as naturally falls into the nasal *un*, *un*, *un*, as the nasal requires it. This reciprocity may help so far to account for the formal similitude between the Nagree letters *अ* *u*, *अं* *un*, and *अः* *ub*: as also for the whole of these being ranked with the *matras* or vowels by the Hindoos (d). Dumb

(d) Many circumstances concur to make me believe, that the whole Brahminical system of Mythology, is metaphysics embodied by allegorical personages, and that consequently we can find the clue to their airy speculations only by offering uninter-

people and inanimate bodies even produce these and similar sounds in tolerable perfection, and if we attend to their names we shall in general find the nasal a very predominant letter there, as in *sun-sun*, *ghun-ghun*, &c. But alas ! this minute discrimination is like a gem at the bottom of the ocean of science, and where is the man possessed of sufficient ability to prove, that he has dived deep enough for it ? A due comprehension of the foregoing observations can be expected from philosophers only. The mass of mankind are but sorry metaphysicians, and ill calculated to discriminate the real place of particular verbs, whence the three species which have been enumerated as the origin of the rest, have been long confounded with each other. Indeed from the complicated and inexplicable nature of the argument on abstract, corporeal and animate existence, as well as upon cause and effect, it is not at all wonderful, that their particular verbal attributes should be promiscuously blended together. It is a very extraordinary coincidence, that in most languages the *m* and *n*, with the vowels already enumerated, occur as a constituent part of the pronouns, especially in the first person. This cannot be purely accidental, but must be founded on some cause or other ; we should therefore pay great deference to the opinion of the person who shall first explain this in a satisfactory manner. We may likewise remark, that the personal pronouns and substantive verbs, are so strangely intermixed with each other by some inexplicable concatenation, that a complete solution of the subject or appropriate discrimination can hardly be expected. Independent of this, from the frequency of general usage and incidental contractions of the various tenses, great difference in pronunciation and other circumstances hath arisen relative to the verbs before discussed. To demonstrate the nature of

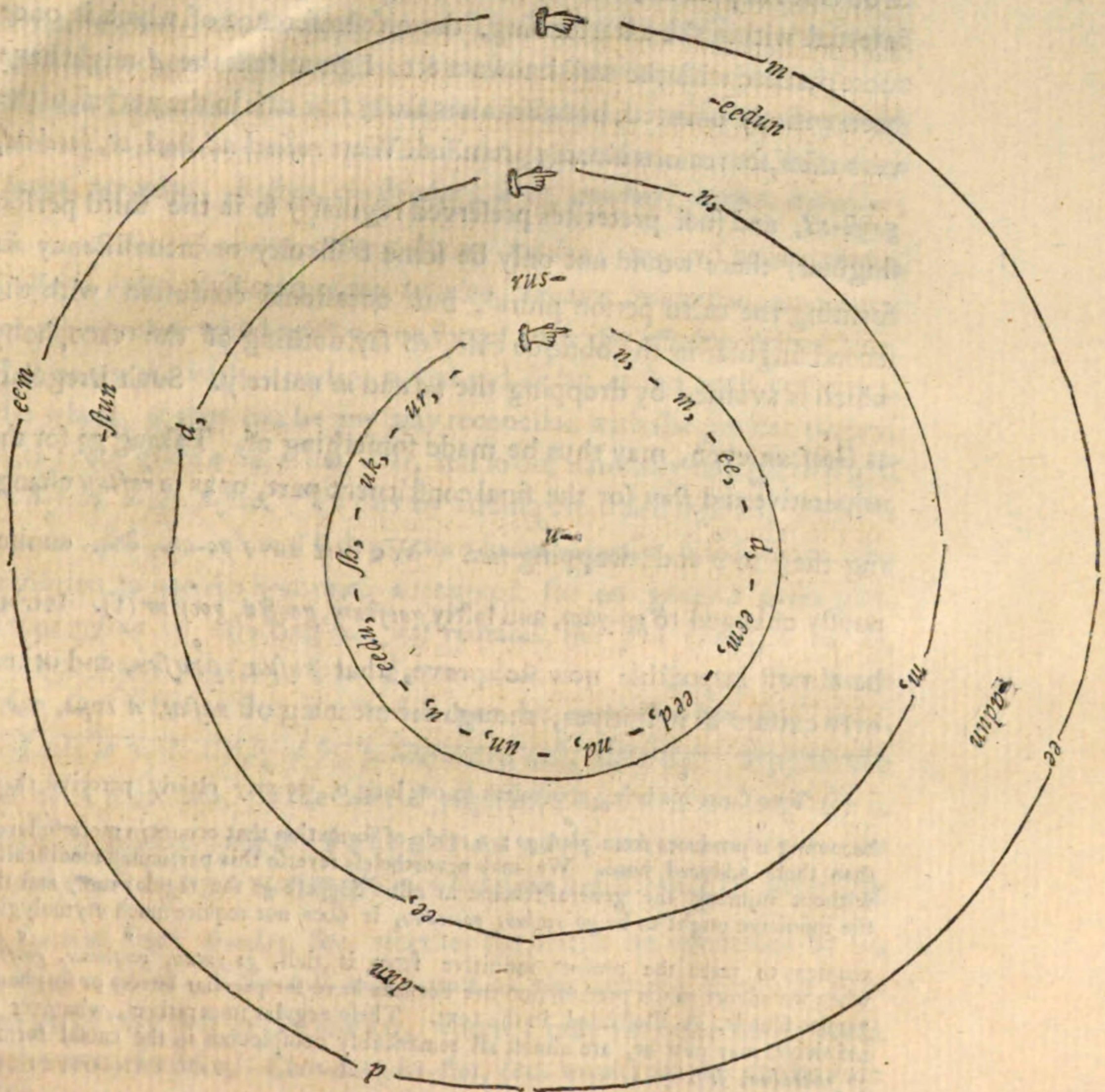
rupted incense on the shrine of the oriental languages. When these are well known, I prophecy, that the Hindoo's pagan Gods will not remain so obscure and absurd as they now seem. There is at present a brilliant Star in the East, whose exalted influence will yet elicit from the mines of Sanskrit lore much useful light on these subjects.

cause and effect, and to prove the notion of mental, abstract or independent existence, is beyond the bounds of human reason, and of course impossible. This is not conclusive, however, against the appropriation of *un* and its tenses to express it, because we all may take the being of God for granted, or complain of pain in the several members of our bodies, though it certainly would puzzle us to prove the existence of either, otherwise than by analogy; men nevertheless from necessity take our words for the fact itself as applicable to both. It may also be asserted, that in some expressions, the Persian language is so deficient for discussions of this nature, that the meaning is lost or perverted, which would be evident enough in other tongues, from their possessing actual letters, instead of mere, often invisible, points, like the Persian. From this circumstance, until a person discerns the identity of the *um* in *bood-um* بودم. and *boodu-um* بودم, he must find it very difficult to comprehend the explanation I have given of the infinitive *un* in *kurd-un*, and of *ish* in *bund-ish*, both of which will be evident enough in the following diagram, as the abstract and verbal signs under discussion here. The word *burf* applying to both particles and letters, makes it a troublesome matter to express clearly in the Persian tongue which of the two are intended. As the conjugation of any verb must be clear enough from what has gone before, I need barely restate that in compound tenses, for the primitive *ud* in the third person singular, the secondary or corporeal attribute *ustud*, contracted to *ust* is adopted. Whence *rufeedu-um, -ee, -ust*, instead of *rufeedu-ud*. This *ust* is also preferred to *ud*, or rather has supplanted it along with nouns, as *murdoom-ust*, *shad-ust*, and *een-ust*, &c. (e) Should any one urge that *um, ee, ud, eem, eed, und*, are mere pro-

(e) We may yet discover traces of such a primitive verb as *uf-un, uf-um, uf-ee, uf-ud*, or *ufut*, &c. whence by contraction *ust* might be deduced, and for which I probably did not account so well in the 4th page of this work.

nouns, it may be asked what then are *mun-um*, *to-ee*, *o-ust*, *ost*. If the former be in fact pronouns, in what way shall we account for the necessity or use of *to* here. It is very true, that between the inflexions of the primordial infinitive and the pronouns, there is so nice an affinity, that their being confounded together is by no means wonderful. Indeed the circular concatenation, which was stated before, is again very apparent in this portion of the verb, particularly in reference to the word *mun*. It is moreover very probable, that the infinite affixes *udun*, *utun*, *adun*, *eedun*, and the rest, originally occurred to discriminate indefinite from perfect infinitives; that is to say, into the two real times or tenses of a verb. One marked by *rusun*, whence *rusud*, as the aorist, and the other by *rufeedun*, as the preterite, whence *rufeed*, agreeably to the Diagram in the next page, which will I trust make the whole evident enough to every Scholar.

The nature and application of the Diagram will be thus understood. In the first place, the central *u* is to be prefixed in rotation to the letters of the interior circle, viz. *u-n*, *u-m*, and so on, to *u-uk*, *u-ur*, becoming *ar*, *ak*, as two shorts make a long, which also holds good in *u-u*, *u-un*, *a*, *an*.—The sound of the radical *u*, as formerly observed, is lost before *ee*, and occasionally becomes *i*, *yi*, whence *ee*, *eem*, and *indu*, *yindu*, *ish*, instead of *u-ee*, &c. This internal belt or ring constitutes in my opinion the *nidus* or *ovarium* of the whole verb, in all its simple and derivative parts, but, in my apprehension, comprizing more immediately the idea of indefinite or passing and future time. At the third person singular which is *ud*, and may, by a common transition easily be *ut*, the perfect form of the infinitive perhaps originates from affixing *un*, whence *udun*, *utun*, and by a progressive digression, all the rest. In the second circle the imperative *rus*, *posh*, *poors*, or any other which the reader pleases, will appear, and may be carried round the letters in its circumference, as *u* alone was before, up to *poors-ish*,



N. B. When *rus* unites with the circumferential letters *n*, *m*, the inherent vowel point *u* is in a manner spontaneously produced, and prevents the necessity of putting *un*, *um*, here, as the whole may be seen in the next page at full length.

posh-ak, &c. This operation will always produce the obsolete infinitive and aorist, such as *rusun*, *rusum*, *russee*, *rusud*, at which last, *rusud-un*, changed for the complete infinitive to *rusfeedun*, again begins. To make this however as obvious as possible, the final infinitive portion of such verbs has been inserted within the exterior ring, the circumference of which is once more marked with the well known *m* &c. I grant that the *d* might have been entirely omitted, because this is always the case in the perfect of the verb itself, for reasons already premised. Were *rusfeed-ud*, *hust-ut*, *bood-ud*, *gooft-ut*, and such preterites preserved regularly so in the third person singular, there would not only be some difficulty or inconsistency in forming the third person plural, but occasional confusion with the second singular in the oblique case, to say nothing of the cacophony which is avoided by dropping the *ud* and *ut* entirely. Such irregulars as *Gooftun* even, may thus be made something of. Taking *go* for the imperative and *ftun* for the final constituent part, or as in *rustun* changing the *f* to *o* and dropping *tun*. We first have *go-um*, &c. euphounously changed to *go-yum*, and lastly *gooftum*, *gooftu*, *gooftar* (f). It must be almost impossible now to prove, that *rusun*, *poorsun*, and others ever existed as infinitives, though the meaning of *rusun*, a rope, what

(f) Two short *o* s being equivalent to one long *o*, we may clearly perceive that *f* becoming *o* produces from *goof*, *go*; a mode of formation that occurs in more instances than those adduced here. We may nevertheless reverse this particular modification without injuring the general scheme at all. Suppose *go* the regular root, and that the infinitive ought to be *go-yudun*, *go-ceedun*, it does not require much etymological acumen to trace the present infinitive from it thus, *go-yutun*, *goofutun*, *gooftun*, when we advert to the predilection the Persians have for peculiar letters or soft homogeneous sounds, as illustrated in the text. These regular imperatives, whatever the infinitives may now be, are almost all remarkably conspicuous in the causal form as *go-yancedun*, &c.

reaches, *gurdun*, the neck, what revolves, certainly help the conjecture considerably. *Pushum*, *chushum*, *reshum*, *sozun*, *gurdun*, with perhaps many such nouns may yet be adduced to support the present hypothesis in this way. *Poshun*, *pushun*, *pushum*, covering, hair, *chushun*, to taste, enjoy, enjoyment, *chushum*, sight, eye. The strongest proof however, in my opinion, is the exact coincidence in most instances between such obsolete Persian forms and the old Hinduwee infinitives. *Chulun*, *chuleedun*; *churun*, *chureedun*; *tunun*, *tuneedun*; *dulun*, *duleedun*; *rumun*, *rumeedun*; *tupun*, *tupeedun*; *chushun*, *chusheedun*; *a-un*, *amudun*; *mulun*, *maleedun*; *du-un*, *dadun*; *murun*, *moordun*; *kurun*, *kurdun*; *zee-un*, *jee-un*, *busun*, *busun*; *kusun*, *kusheedun*; *lesun*, *leseedun*; *bundun*, *bundeedun*; are several of the number which will yet be found with the affinity noticed here. Let us try the verbs *amudun*, *rustun* and *dadun*, as the worst perhaps of the whole, if they can be any way reconciled with the present theory. A the root gives *a-un*, *a-um*, *a-ee*, and so on, naturally enough changed to *a-yum*, *a-yee*, *a-yud*. To this by adding the finite sign *un*, we have *a-yudun*, but the chasm being more harmoniously filled by *m*, the transition to *amudun* is at once accounted for on general principles. From *rustun* by rejecting *tun*, *rus* remains, the *f* is changed to *w*, whence *ruw*, *ruwum*, &c. From *dadun* by dropping the finite *adun*, *du* is left, which in Persian can be expressed by *د*, only, and this is more likely to be pronounced *dub*, than *du*. Suppose the last even prevailed, by the laws of euphony, to which no language is more subservient than the Persian, *du-um* would become either *du-yum* or *dubum*, it being a matter often of seeming indifference by adverting to *shurwum* from *shoodun*, &c. whether the hiatus be concealed by *w*, *y*, *m*, *f*, *n* or *h*. This will make most of the seeming irregular Persian verbs very easy to the scholar, whom I may yet refer under them to the remarks here, *Cbee-dun*, *ka-stun*, &c. would by the above rule

be *chee-um*, *chee-yum*, *chee-wum*, *chee-hum*, *chee-fum*, *ka-um*, &c. did not the natives of Persia give the preference in the first instance to the euphonous expletive *n*, whence *chee-num* and others. In some few, the expletive letter requires another after it, or becomes *z* with a change of the imperative vowel, as in *bu-stun*, *bu-um*, *bu-yum*, *bu-num*, *bu-ndum*; *kha-stun*, *khe-zum*, &c. After what has been observed *sbiku-num*, *ka-bum*, *khwa-bum*, from *kbwa-stun*, *sbiku-stun*, cannot be very perplexing or obscure, and the intelligent student will with pleasure remark, that there is hardly one anomaly which may not be reconciled by a perfect knowledge of the intervenient and interchangeable letters.

The reason for considering, and perhaps for yet finding, that the imperative is the *radix* of verbs in all languages, may be this. Before visible matter existed, had not the universal Spirit willed imperatively, neither body, nor individual mind, nor the discrimination of times had been known. The man who shall profoundly ponder on the words *koon* and *u*, which according to the Arabic and Hinduwee systems proceeded from the *primum mobile* or cause of causes, at the creation of the world, will clearly perceive the force and tendency of the reasoning adopted here. As *a* is the root of both *amudun* and *ana*, it is possible enough, that *u* is the imperative and origin of *un*. In fact it is the intention of the author of the present theory to prove as far as he can, that we may yet by care and assiduity be able to demonstrate the imperative in all languages as the root or origin of the whole verb, particularly of those which must exist in the earliest stages of society, before mankind have recourse to such as are clearly derived from nouns. Even here, the noun and imperative are almost always the same, and this runs through many of the oriental tongues as well as our own. Among

the very confined colloquial efforts of animals, the imperative must be a mode of the highest importance, and as such is perfectly well understood by creatures who probably are incapable of discriminating other verbal tenses or forms. The necessity for and pre-eminence of the imperative, at the very dawn of reason and speech among created beings, is to my mind as evident as the Sun, and may be every day put to the test of experience, by observing the various actions of chickens in obedience to their mother's commands. For my own part, I have no doubt in believing, that the hen can call in her way, *hide, come, eat, silence*, with as much effect as we do, because the brood vary their motions accordingly. I suspect however, that she could hardly communicate to another fowl, that her chickens lay or would lie concealed beneath a bush at the kite's approach, whatever they might be successfully ordered to do on the spur of the occasion. Men eminent in other sciences may affect to laugh at and despise observations of this nature and tendency, but as partial ignorance frequently begets general folly, it would be unreasonable to deny the privilege of playing the fool to the wise occasionally. To sneer at and ridicule what one does not comprehend is so very easy, that wiseacres of this stamp have only to palliate their want of knowledge in any branch of literature, by a small sacrifice at the shrine of candour, good sense, urbanity and politeness, when, in spite of Reynard and the four grapes still dangling *in terrorem* over all such Coxcombs, they wish to convince an audience of their being nevertheless very clever fellows. Were I not convinced, that this view of the verb will yet pave the way for important discoveries in Philology, the subject could not excite the interest and zeal with me that may be perceptible here. In abler hands its effects will be more conspicuous and incontrovertible than in mine; I therefore resign the task with confidence and pleasure to future Philologists. When a

vowel terminates the imperative and is not changed to *w*, the intervening, formerly stated, occurs, as *shooftun*, *sho-yum*; *azmoodun*, *azma-yum*; *amudun*, *a-yum*. On the contrary *rustun*, *shoodun*, *boodun*, have *ruwum*, *shuwum*, *bowum*, *w* being more homogenous here than the other euphonous serviles enumerated in page 11 q. v.

In the composition and inflexion of verbs there sometimes will happen a slight contraction, change, deviation, elision or augmentation among the long and short vowels, and occasionally even with the consonants, especially when the imperative terminates in one, merely with its inherent short vowel. Thus from *gooftun*, *go*, *shooftun*, *sho*, *pookhtun*, *puz*, and *moordun*, *meer*, &c. as we shall perceive in the sequel. On the imperative singular in the second person of every verb by affixing *um*, *eem*, &c. the aorist is formed in the manner already explained under *rus-um*, *go-yum*, and *buw-um*. By simply prefixing *mee* or *bumee* to the aorist, the present tense of all Persian verbs is uniformly produced, and in every person thus, *mee-rusum*, *bumee-go-yud*. It is not unusual to meet with *bi*, *be*, *boo*, as augments or expletives preceding the imperative, aorist and perfect, as *bi-poor*, *boo-go*, *bi-poorfeed*, *boo-goyud*, *bi-goof*, *bi-poorfeed*, *be-ar*, and *be-azma*, &c. (g) Though the full force of these prefixes in many instances may probably escape both the Hindoostanees and us, I have no doubt of their general significant

(g) In such words as *boo go*, I suspect the diacritical point is often thus influenced, merely by the long or even short vowel, immediately before or after it, and in this way I can reconcile the derivation of *door-oost*, *right*, *proper*, to *door-ust*, *that's a pearl*, especially when we may thus analyse *buhā-door*, *a hero*, *a costly gem*.

utility among the Persians. May they not frequently have the power of *do, did, indeed, pray, &c.* among us in expressions like *do go, he did speak, he came indeed, pray hear me*, some of which, even to us at times, seem mere expletives, and have been roughly handled as such by Pope himself. When *mee* comes before the imperative, it confers a continuation or present power upon it, as in *mee-poor^s, mee-go, &c.* agreeably to what has been already stated.

The letter *e* or a humzu [°] is often subjoined to the imperatives ending in *a* or *o* in this way, *be-ufza^e* or *bi-yufza^e*, *binooma^e*, *bigo^e*, and *bijo^e*. In the formation of the agent and present participle by affixing *indu, yindu, an* and *a*, to any of the subsequent imperatives, their useful verbal derivatives are produced, agreeably to the foregoing Diagram, *go-ya, go-yan, go-yindu, rus-a, rus-an, rus-indu*. From the intervention of *an* or *anee* between the imperative and the finite portion of the verb, the causals proceed, and commonly possess the property already assigned them of demonstrating the regular imperative, as *go-yaneedun*, though this appears in some measure contradicted in *ruwa-needun*, as it ought to have been *ro-aneedun*.

To these may be subjoined *khoor-ane^o-dun, poor^s-an-ee^odun, &c.* The imperative is often a substantive noun evident in *dum-ee^odun, bo-ee^odun, runj-ee^odun, doozd-ee^odun, shoo^o-stun, amas-ee^odun*, especially if the infinitive be what is called fictitious thus, *ruqs-ee^odun, fuhm-ee^odun, tulb-ee^odun*, and many more. The imperative frequently becomes a noun by assuming the affix or silent *bu*, pronounced *u*, as *nal-u, bos-u, undaz-u, rez-u, bash-u, &c.* When the particles *ish, ak, and ar*, are suffixed to the imperative, the abstract or verbal noun appears, thus *soz-ish, soz-ak, rez-ish,*

kboor-ish, *kboor-ak*, *posh-ish*, *posh-ak*. That some of these are substantives properly so called, is no more extraordinary, than the same deviation from immaterial to material nouns among ourselves, of which we have many examples in *offering*, *covering*, *lining*, *cloathing*, *bedding*, &c. The same form of the verb is subservient to the composition of innumerable words, whence *saf-go*, *jooz-rus*, *jan-soz*. In its negative modification it is preceded by *mu* or *my*, as *mu-go*, *my-a*. Every simple preterite, springs in this point of view, from the infinitive by merely converting the finite *n* progressively to the auxiliary verb in its personal signs *m*, *ee*, &c. as hath been formerly exhibited. By prefixing *mee*, *bumee*, or affixing *ee* to the preterite, the imperfect continuative and conditional forms of the verb are found, *mee-ruseedum*, *bumee-ruseedee*, *ruseedum-ee*, *ruseedund-ee*. From the perfect participle, which is often used for the preterite alone, the compound preterite is produced by affixing the auxiliary inflexions of *un*, viz. *um*, *ee*, in their pronominal rotation. The Persian, Hindoostanee, English, and Latin corresponding tenses are in this respect so perfectly similar, that if any other argument were still requisite to prove that *um*, *ee*, are verbs, this one would be unanswerable.

Mara-boon, *zudu-um*, *have beaten*, *verbera-vi* reciprocally illustrate each other, to those Scholars at least, who admit the analysis of *ama-bam*, *ama-vi*, *amaveram*, *ama-bo*, *ama-visssem*, through *ama* and its verbal or auxiliary suffixes *ibam*, *fui*, *fui eram*, *ibo*, *fui esssem* (h). These it is granted are metamorphosed so far, probably in order to please a Latin ear, to which *ama fui esssem* might be perhaps intolerable, and would of course insensibly glide among the Romans into *amavisssem*. *Ruseedu-um* must now prove perfectly plain to every reader. The

(h) Perhaps the verb *volo* in some of its tenses is a constituent portion of such compounds.

final *u* is at times dropt, and *rufeed-ust* may therefore be found instead of *rufeedu-ust*. For the plu-perfect tense, *boodum* and its inflexions take the place of *um, ee*; *rufeedu-boodum*, *rufeedu-boodee*, &c. I need not, after what has been premised, caution the learner against *rufeedu-bood-ud* or *bood-ust* instead of *rufeedu-bood*. In the same manner with *bashum*, from the obsolete infinitive *basheedun*, we procure the doubtful perfect, corresponding with our subjunctive preterite, *rufeedu-bashum*, and so on. *Shoodun* in its various tenses, subjoined to the same perfect participle noticed above, gives the whole of the passive voice, in which *um, bood-um*, and *bashum*, also occur as auxiliaries, with this difference for the passive, that *shoodu*, like our *been*, intervenes between them and the leading verb, as *zudu-shoodu-bashum*, I may have *been* beaten. Where we use *be* then *shood* is preferred, when the aorist is not required, but instead of coming between the component parts, it follows them, as *zudu kbwahun shood*, I shall or will be beaten. With the aorist *shood* is unnecessary, whence *zudu-shurwun*, *zudu shurwud*, I may *be* beaten, if he *be* beaten, and for the same reason *shoodu* cannot be required in *zudu-meeshurwum*, I am beaten. The third person singular of the preterite is also the contracted infinitive, and consequently is often a noun also, as *rufeed*, *dad*, *amud* and *rust*. Through the means of some subservient or auxiliary verbs, such as *kbwastun*, *tuwanistun*, *ba,istun*, prefixed to this contracted infinitive, we can form certain compound tenses as in other languages. *Khwahum rufeed*, *meetuwanum-rufeed*, *ba,id-rufeed*, &c. The complete infinitive is preferred when the position of the potential verb is reversed, thus *rufeedun-meetuwanum*. By

affixing *ar* to the contracted infinitive or perfect tense, the verbal noun may also be formed, like *deed-ar*, *gooft-ar*, and sometimes an adjective or concrete noun as *kbureed-ar*, *girift-ar*, *purift-ar*, *numood-ar*. The initial *n*, is occasionally dropped or transposed with a short vowel in such examples, *ufgundun*, *figundun*. When *ee* is suffixed to the infinitive, it denotes propriety, &c. in *kooshtunee*, *gooftunee*. After perusing the foregoing sheets, as well as what follows, the conjugation of the auxiliary verbs *boodun* and *shoodun* cannot be difficult, particularly the last, which is in every respect a regular verb, and in the present has *mee-shurwum*, *mee-shurwee*, &c. *Boodun* on the contrary, which rather resembles the Hinduwee *rubna* than *bona*, instead of *mee-boowum*, has assumed *mee-bashum* in the present tense, from *bash-eedun*, and besides its own aorist and imperative *burwum*, *burw*; *bashum*, *bash*, are also much used. From *boowud*, by a common mutation, *bad* is produced, and perhaps on similar principles the imprecative expressions we meet with *koonad*, *boowad* (i). *Shoodun* with its various subservient tenses such as *shoodu-boodum*, &c. in the active voice and along with nouns, is similar to *bona*, but in the passive resembles *jana*, and therefore is necessary in the composition of both active and neuter verbs. Besides its own present tense *mee-shurwum*, it may be said to possess *hustum* and *mee-bashum* already explained. In conjunction with the perfect participle, either the *b* only or the *hust* entirely, is often dropped, as in some of the following examples of compounds, like the Hinduwee, *myn khoosh-boon* or *boo,a*,

(i) *Moobaruk-bad*, *mu-badu*, *nosh-bad*, *sha-bash*, and some others, by adverting to the text, may easily be accounted for.

in the Persian they say mun khoosh-^{oo}*bustum*, -um, -mee-*shurwum*, or mee-*bashum*, khoosh-^{oo}*ust*, ruseedu alone or with *ust* as in the instance of *mub-zoof-shoodu*, without *ust*, used in the Persian text here. *Shoodun* may also be said to possess two preterites, one *shoodum* like *boo, a* and the other *boodum* resembling *t, ha* and *ruha*. It has moreover in the same way two aorists and imperatives, as *shurwum*, *bashum*, *shuo*, *bash*, and with respect to the resemblance between *rubna* and *basheedun* it is here very great, the former in the Hinduwee being also much intermixt with the substantive verb. As the Persian infinitives in general have both a transitive and intransitive sense, like our own, I have not conceived it necessary, two or three cases excepted, to insert more than one of the two forms of Hinduwee verbs opposite to them, as the reader can have little trouble with either. *Sokhtun* means both *julna* and *julana*; *pokhtun* *pukna* and *pukana*, and must be discriminated by the scholar accordingly. There are several infinitives without either the aorist or imperative, besides *akhtun*, *nihooftun*. On the contrary, some aorist forms exist whose infinitives are seldom if ever met with, although their contraction or the perfect in the third person singular be found, *ba, id sha, id, ba, ist, sha, ist*. Nothing remains now but to exhibit the manner of deducing the imperative from the finite mood, and this being the only difficulty in the conjugation of Persian verbs, I have distributed the whole, for the conveniency of beginners, into two classes, with their appropriate rules. When there are more than one infinitive, I have numbered each 2 or 3, that all the rest, may if requisite, be adverted to while one only is under consideration. From these the reader will prefer such as are most usual and classical in both languages, and as he has only to affix *eedun* to the imperative now used, the old form of the infinitive must at once occur to his recollection, and wherever the

figures are applied, agreeably to canon I. q. v. I have attempted, as far as possible, for reasons sufficiently obvious, to insert the original Hinduee infinitives, opposite each of the Persian verbs, varying those, also occasionally, when there are more than one in this language, whence instead of *k, hura-bona* for *istadun*, I have given the old word *t, barbna*. The fictitious infinitives may almost be formed at pleasure, by subjoining *eedun* to the constituent noun, *kbo-eedun*, *rung-eedun*. When they terminate in *a* or *u*, these letters are dropped, and *soorfu*, *suxa*, become *soorf-eedun*, *suz-eedun*. Sometimes, in both poetry and prose, the third person singular of the preterite assumes a final *a*, thus *gooft-a*, &c. for *gooft*.

I. CANON FOR CLASS FIRST.

By simply rejecting the finite portion of the various Persian verbs, viz. *dun*, *tun*, *adun*, *eedun*, *stun*, and *mdun*, the imperative is generally found; but when the last letter of the part left by this process is *oo*, *kh*, *f*, these are, in the order inserted, converted to *a*, *z*, (after vowels) *b*, (after consonants) *o*, as *azmoo*, *azma*; *amokh*, *amoz*; *yaf*, *yab*; *ruf*, *ruo*; *goof*, *go*; &c. After dropping *tun*, if *sh* close the remainder, it is converted to *r*; but should *eedun* be the portion dropped, the *sh* undergoes no change whatever, thus *dash-tun*, *dar*; *kash-tun*, *kar*; *khumosh-eedun*, *khumosh*; *khurash-eedun*, *khurash*; &c. There is occasionally a very small change in the long and short vowels of the imperative or a slight addition takes place, whence *pookh-tun*, *puz*; *moor-dun*, *meer*; *roo-stun*, *ro*; *d-adun*, *dub*; *zu-dun*, *zun*; *khwa-stun*, *khwab*. By affixing *eedun* to every imperative now in use, the old or regular infinitive, as well as the present causals may almost always be found, agreeably to the remarks in pages 10 and 15 q. v.

(k) A-mudun,		a-na,	to come.
Ara-stun,	2	^o funwar-na,	to adorn.
Afoo-dun,	(a) 2	ug ^o ha-na,	to glut.
A-khorosh- ^o cedun,	2	goonj-na,	to roar.
Arm } -cedun,	2	fusta-na,	to rest.
Aram }			
Argh- ^o cedun,		d ^o hikar-na,	to belch.
Akhtun, }		k ^o hynch-na,	to draw.
Ahekhtun, }			
Urz- ^o cedun,		lug-na, pofa-na,	to be worth.
Azar }			
Azoor } -dun,	3	dook ^o ha-na,	to pain.
	(a)		
Undesh- ^o cedun,		foch-na,	to reflect.
I-sit-adun,	2	t ^o har ^o h-na,	to stand.
A-sitez- ^o cedun,	2	j ^o hugur-na,	to quarrel.
Afham- ^o cedun,		pee-na,	to drink.

(k) The hyphen here separates the radical and adventitious portions of the verb from each other, when there are two, the first denotes a servile prefix, which may be dispensed with entirely, without injuring the meaning of the verb at all. In general however, a slight alteration in the remainder takes place, in such a manner as to justify the idea rather of transposition than actual elision of the vowel. Akhrosh-^ocedun,

khorosh-^ocedun; Istadun, sit-adun; astez-^ocedun, futez-^ocedun, and the others which contain an Italic vowel in the text here, will illustrate the point sufficiently by the scholar recollecting, that when the servile prefix is used, the Italic is mute, and *vice versa*. The figures explain the existence of two or more infinitives, either as the ancient or various forms of the one in question, as ara-stun, ara-^ocedun; afoo-dun,

asa-^ocedun; ashof-tun, ashoef-tun, ashob-^ocedun; azar-dun, azoor-^ocedun, azar-^ocedun. The letters (a) (b) (z) (r) &c. within a parenthesis, demonstrate the particular letter with which the vowel or final of the imperative portion is changed, agreeably to the foregoing Canon, that it may be thus more forcibly impressed on the readers mind, until the rule itself become perfectly familiar to him.

Ashof } Ashoof }	-tun (b)	3	j ^o ₁ hoonj ^o ₁ hla-na,	to inflame.
O-fit- } Oft- }	-adun,	3	gir-na, pur-na,	to tumble.
U-firakh-tun,	(z)	4	ooncha-na,	to exalt.
U-foozoo-dun,	(a)	4	bur ^o ₁ h-na,	to encrease.
U-firokh-tun,	(z)	4	bal-na,	to burn.
Inkash-tun,	(r)	2	jan-na,	to comprehend.
Ungekh-tun,	(z)	2	oot ^{oo} ₁ ha-na,	to raise.
Aloo-dun,	(a)	2	lut ^o ₁ hur-na,	to fully.
Amoorz-eedun,			bukhsh-na,	to free.
Amas-eedun,			fooj-na,	to swell.
Amokh-tun,	(z)	2	feek ^o ₁ h-na,	to teach, learn.
Amekh-tun,	(z)	2	rul-na,	to mix.
Amoo-dun,	(a)	2	uma-na, fuma-na,	to be contained.
Unjam-eedun,			far-na,	to finish.
Umbakh-tun,	(z)	2	faj ^o ₁ ha kur-na,	to join in partnership.
Undakh-tun,	(z)	2	p ^o ₁ henk-na,	to throw.
Awekh-tun,	(z)	2	tang-na,	to hang.
Aghish-tun,			b ^o ₁ hur-na,	to fill.
U-fishan-dun,		2	j ^o ₁ har-na,	to shed, scatter, sprinkle.
U-figun-dun,		2	dal-na,	to throw.
U-fooshor } U-fishar }	-dun,	4	nichor-na,	to squeeze.

Abistun,		gub ^o hna-na,	to conceive.
U-fisoor-dun,	2	koom ^o hla-na,	to wither.
Agund-un,		ant-na,	to be contained.
(1) Awoor-dun,		la-na,	to bring.
Undokh-tun,	(z) 2	butor-na,	to collect.
(m) Umpash-tun,	(b & r) 2	b ^o hur-na,	to fill.
Undoo-dun,	(a) 2	leep-na,	to plaster.
Bo-ecedun,		foong ^o h-na,	to smell.
Bukhshoo-dun,	(a) 2	de-na,	to give, grant.
Bukhsh-ecedun,			
Bar-ecedun,		burus-na,	to rain.
Boor-ecedun,		kat-na,	to cut.
Bash-ecedun,		ruh-na,	to dwell.
Bur- } Wur- }		ghoolan-ecedun, 2 p ^o hoofla-na,	to coax.
Bakh-tun,	(z) 2	k ^o hel-na,	to play, to lose.
Bos-ecedun,		choom-na, fur-na,	to kiss, rot.
Bal-ecedun,		bur ^o h-na,	to grow, &c.
(n) Boo-dun,	(o)	ruh-na, ho-na,	to be, stay.

(1) This, with its derivatives, is a true instance of elision alone, the w and its short vowel being often merely dropt, whence ar, arum, &c. for awoor, awurum.

(m) The second infinitive is umbar-ecedun, instead of umpar-ecedun, as the letters (b and r) sufficiently denote here. When similar instances occur, the same expedient shall be applied, to mark the slight congenial deviation observable in some Persian verbs, as the subsequent list will clearly demonstrate.

(n) In the *imp.* oo becomes a, as noted above, but when the aorist terminations are added, *bo-um*, *bo-ud*, &c. appear rather as *buu-um*, *boo-uum*, *buwud*, *boowud*, on principles so obvious that no explanation can well be required now.

Ba,istun,		chah-na,	to become.
(o) Boor-dun,	(u)	leja-na,	to carry.
Burawoor-dun,		nikal-na,	to take out.
Burdash-tun,	(r)	oot ^{oo} ha-na,	to bear.
Po-eedun,		ruput-na,	to run.
Pech-eedun,		lupet-na, liput-na,	to twine.
Pookh-tun,	(u & z)	puka-na, puk-na,	to dress, cook.
Poors-eedun,		pooch ^o h-na,	to ask.
Pu-zhol-eedun,		danwa duol ^o ho-na,	to stray.
Puzhoh-eedun,		d ^o hoond ^o h-na,	to search.
Purust-eedun,		pooj-na,	to worship.
Posh-eedun,		ch ^o hipa-na, puhin-na,	to hide, put on.
Pa eedun,		t ^o huhur-na,	to remain.
Pufund-eedun,		chah-na,	to choose.
(p) Pera-stun,		food ^o har-na,	to deck.
Purwur-dun,		pos-na,	to nourish.
Pur-eedun,		oor-na,	to fly.
Purhez-eedun,		bura-na,	to refrain.
Pash-eedun,		ch ^o hiruk-na,	to sprinkle.

(o) Were this verb not changed from *boor* to *bur*, the consequence must be confusion with *boor-eedun* in the aorist and imperative, an opinion that may also hereafter be supported by other examples of the same kind.

(p) This vowel may be pronounced either *ee*, *e* or *y* as it is in the Hinduwee verb *k₁heench-na*, *k₁hench-na*, *k₁hynch-na*, and many others that cannot be noticed in this place.

Purdakh-tun,	(z)	2	buna-na, pos-na,	to adorn, nourish.
Pekh-tun,	(z)	2	ch ^o han-na,	to strain.
Puzhmoor-dun,		2	moorj ^o ha-na,	to wither.
Paloo-dun,	(a)	2	juma-na, gula-na,	to congeal, dissolve, &c.
Pymoo-dun,	(a)	2	nap-na,	to measure.
Pindash-tun,	(r)	2	jan-na,	to consider.
Taf-tun,	(b)	2	ynt ^o h-na, chumuk-na,	to twist, to glitter.
Turs-eedun,			durna,	to fear.
Turaw-eedun,			tupuk-na,	to drop.
Turq-eedun,			p ^o hut-na,	to crack.
Turash-eedun,			kutur-na,	to pare.
(q) Takh-tun,	(z)	2	d ^o ha-na,	to run.
Tup } Tuffh } -eedun,			tup-na,	to glow.
Tuwan-istun,			fuk-na,	to be able.
Tun-eedun,			tunna,	to stretch.
Joomb-eedun,			hilna,	to move.
Jung-eedun,			lur-na,	to fight.
Chur-eedun,			chur-na,	to graze.
Chusp } Chups } -eedun,			chuput-na,	to stick.
Joo-stun,	(o)	2	k ^o hoj-na,	to search.
(r) Ju-stun,	(b)	2	kood-na,	to leap.
Josh-eedun,			oobul-na,	to boil.

(q) Whence *tez*, swift, *fast*, &c. because there is nearly a similar instance of *khaftun*, becoming *khez*.

(r) The Italic *b* denotes that it is added to, instead of being changed with the imperative final letter thus, *juh-um*, *ee*, *ud*, &c. in preference to *ju-um*, *ju-yum*, or any other, and probably to distinguish it also more effectually from *jo-yum* the aorist of *jooftun*. The *u* here often becomes *i* in *jibum*, *jibec*.

Chuk- ^o cedun,	choo-na,	to drop.
Chul- ^o cedun,	chul-na,	to go.
Chum- ^o cedun,	p _h ir-na,	to walk.
Chush- ^o cedun,	cheek _h -na, &c.	to taste.
(s) Kha- ^o cedun,	chab-na,	to chew.
Khumosh- ^o cedun,	choop ^o ho-na,	to be silent.
Khiram- ^o cedun,	ja-na,	to march.
Khar- ^o cedun,	k _h hoojla-na,	to scratch.
(s) Khur- ^o cedun,	keen-na, bifah-na,	to purchase.
Khisan-dun,	b _h igo-na,	to steep.
Khuz- ^o cedun,	g _h oos-na,	to burrow.
Khoosp- ^o cedun,	fo-na,	to sleep.
Khosh } Khooshk } - ^o cedun,	fook _h -na,	to dry.
Khurash- ^o cedun,	ch _h heel-na,	to scrape.
Khul- ^o cedun,	choob-na,	to prick.
Khoor- ^{oo} dun,	k _h ha-na,	to eat, &c.
Khum- ^o cedun,	j _h hook-na,	to bend.
Khustun,	bik _h hur-na,	to moulder.
Khund- ^o cedun,	huns-na,	to laugh.
Khwan- ^o dun,	pur _h -na,	to read.
(t) Khwa- ^o stun, (b)	chah-na,	to want.

(s) These two verbs are more effectually discriminated from each other by the adventitious *b* than any thing else, and on similar principles perhaps *khastun* assumes the very irregular form of *khez*, &c. allowing that *stun* is dropt and *z* one of the euphonous expletives.

(t) This and perhaps some others are little used in the aorist, from the ambiguous meaning they would then assume; for *khur-um* therefore, *khureed-koonum* is generally substituted.

Khorosh- ^o eedun,		chilla-na,	to roar.
Dur- ^o eedun,		p ^o har-na,	to tear.
Dokh-tun,	(z) 2	see-na,	to sew.
Doozd- ^o eedun,		chora-na,	to steal.
D-adun,	(ih)	de-na,	to give.
Dul- ^o eedun,		dul-na,	to grind.
Doorukhsh- ^o eedun,		chumuk-na,	to glitter.
Dum- ^o eedun,		p ^o hoonk-na, oog-na,	to blow, grow, &c.
Dan-istun,		jan-na,	to know.
Dosh- ^o eedun,		doh-na,	to milk.
Dash-tun,	(r)	ruk ^h -na,	to keep.
Duryaf-tun,	(b)	fumuj ^h -na,	to perceive.
(u) Ru- ^o stun,	(b) 2	ch ^h hoot-na,	to be liberated.
Roo- ^o stun,	(o) 2	oog-na,	to grow.
Ruf- ^o eedun,		puhonch-na,	to arrive.
Ruqs- ^o eedun,		nach-na,	to dance.
Ruf-tun,	(o)	ja-na,	to go.
Ref- ^o eedun,		kat-na,	to spin.
Rum- ^o eedun,		b ^h hag-na,	to flee.
Runj- ^o eedun,		root ^h -na,	to fret.
Rekh-tun,	(z) 2	beet-na,	to pour.
Roboo- ^o dun,	(a) 2	leja-na,	to captivate.
Roof } Rof }	(b) 2	bohar-na,	to sweep.

(u) Consult note (s) for the true cause of the seeming irregularity here.

Ran-dun,		chula-na, hank-na,	to drive, &c.
Ree-dun,		hug-na,	to stool.
(v) Zu-dun,	(n)	mar-na,	to beat.
Za-dun,		jun-na,	to bear.
Zar-eedun,		bilbila-na,	to bewail.
Zee-ftun,		jee-na,	to live.
Zidoo-dun,	(a)	manj-na,	to rub, fret.
Sitan-eedun,		le-na,	to take.
Sigal-eedun,		foch-na,	to reflect.
Sura-eedun,		ga-na,	to sing.
Sokh-tun,	(z) 2	^o dah-na,	to burn.
Sakh-tun,	(z)	buna-na,	to make.
Sunj-eedun,		tuol-na,	to weigh.
Soo-dun,	(a) 2	g ₁ hus-na,	to rub, excoriate.
^o Sitoor-dun,		moond ₁ h-na,	to shave, &c.
^o Sipoor-dun,	(a)	fomp-na,	to deliver.
Sitoo-dun,	(a) 2	furah-na,	to praise.
Surish-tun,		goond ₁ h-na,	to knead, mix.
Shitaf-tun,	(b) 2	^o duor-na,	to run.
Shor-eedun,		ching ₁ har-na,	to cry.
Shash-eedun,		moot-na,	to piss.
Sha-iftun,		p ₁ hub-na,	to fit.
^o (w) Shoo-ftun,	(o) 2	d ₁ ho-na,	to wash.

(v) The expletive here is *n*, although it certainly exposes the verb to a double meaning under *zun-um*, *zun-ee*, &c.

(w) Another instance where apparent deviation occurs to prevent ambiguity, as the reader must perceive by bare inspection.

(x) Shoo-dun, (uo)	ho-na, ja-na,	to be.
Shikeb-eedun,	fusta-na,	to wait.
Shipl-eedun,	nichor-na,	to squeeze.
Shum-eedun,	foong _h -na,	to smell.
Shomoor } Shomar } -dun,	2 gin-na,	to count.
Shef-tun,	buola-na,	to distract.
Tup-eedun,	turup-na,	to flutter.
Tulb-eedun,	bola-na,	to call for.
Ghurr-eedun,	guruj-na,	to thunder.
Gharut-eedun,	loot-na,	to plunder.
Ghult-eedun,	lot-na,	to roll.
Fuot-eedun,	mur-na,	to die.
Firef-tun, (b) 2	ch _h ul-na,	to deceive.
Firift-adun,	b _h ej-na,	to send.
Fuhm-eedun,	fumuj _h -na,	to understand.
Furfoo-dun, (a)	g _h us-na,	to rub.
Furmoo-dun, (a)	kuh-na,	to order.
Kof-tun, (b) 2	t _h ok-na,	to pound.
Kash } Kish } -tun, (r) 3	beej-na,	to sow.
Kosha } Koshoo } -dun,	2 k _h ol-na,	to open.

(x) The change here has been accounted for under-note (w).

Kund-eedun } Kun-dun }			k ₁ hod-na,	to dig.
Ka-ftun,	(b)	2	g ₁ ^o hut-na,	to lessen.
Kush-eedun,			k ₁ ^o hynch-na,	to pull.
Kosh-eedun,			duor-na,	to strive.
Ga-eedun,			chod-na,	to copulate.
Gurd-eedun,			p ₁ hir-na,	to turn, &c.
Giree-ftun,			ro-na,	to weep.
Girw-eedun,	(a)	2	j ₁ ^o hook-na,	to incline.
Goz-eedun,			pad-na,	to fart.
Goorekh-tun,	(z)	2	b ₁ ^o hag-na,	to flee.
Guz-eedun,			kat-na,	to bite.
Goostur-dun,			bich ₁ ^o ha-na,	to spread.
Goosl-eedun,			tor-na,	to break.
Goof-tun,	(o)		kuh-na,	to speak.
Goonj-eedun,			fuma-na,	to be contained.
Goodakh-tun,	(z)	2	gula-na,	to dissolve.
Goozush-tun,	(r)		beet-na,	to pass, happen.
Goozash-tun,	(r)		ch ₁ ^o hor-na,	to leave.
Goomash-tun,	(r)		b ₁ hej-na,	to depute.
Lurz-eedun,			kamp-na,	to tremble.
Lughz-eedun,			p ₁ ^o hisul-na,	to slip.
Les-eedun,			chat-na,	to lick.
Laf-eedun,			g ₁ ^o humund kur-na,	to boast.

Moor-dun,	(ee)	mur-na,	to die.
Man-dun,		ruh-na,	to stay.
Muk-eedun,		choof-na,	to suck.
Mal-eedun,		mul-na,	to rub.
Naz-eedun,		itra-na,	to wheedle, &c.
Nuwakh-tun,	(z) 2	buja-na, bukhsh-na,	to play on, grant.
Ni,osh-eedun,		foon-na,	to hear.
Nikoh-eedun,		kof-na, furap-na,	to abuse.
Nosh-eedun,		pee-na,	to drink.
Nal-eedun,		dar ^o h-na,	to lament.
Nuwurz-eedun,		luput-na,	to fold.
Nih-adun,		ruk ^o h-na,	to place.
Nigur	} -ftun,	nihar-na,	to see.
—ee			
(y) Nikash-tun,	(r) 2	lik ^o h-na,	to write.
Nishan-dun,		byt ^o ha-na,	to fet.
Numoo-dun,	(a) 2	dik ^o ha-na,	to show.
Nihooftun		d ^o hamp-na,	to cover.
Wurz-eedun,		lupet-na,	to fold.
Wuz-eedun,		buh-na,	to flow, glide.
Hiras-eedun,		dur-na,	to fear.
Yaf-tun,	(b)	pa-na,	to find.

(y) In this verb *k* becomes *g* in the imperative, &c, which is just reversed often in shigaftun, and others of that sort.

II. CANON FOR CLASS SECOND.

The whole of the verbs which do not come under Class First, belong of course to the Second here, as *Irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperative, and in one instance the initial *d* of the infinitive, perhaps to prevent all confusion with *deen*, is changed to *b* in the imperative. In this last, *s* is occasionally permuted to *n* or *nd*; *kb* to *s* or *sb*, and *r* to *n*, with a slight vocal change in *kur*-dun, ^o*koon*, as will appear in the sequel.

Afureedun,	afureen, ^o	firja-na,	to create.
(z) Ufrash-tun,	ufrash,	oot ^o ha-na,	to raise.
Baf-tun,	baf,	bin-na,	to weave.
Bur-khaftun,	2 bur-khez,	oot ^o h-na,	to rise.
Pywustun,	pywund,	jor-na, ^o	to join.
Pizeer-ooftun,	pizeer,	man-na,	to like.
Bustun,	bund,	band ^o h-na,	to tie.
Tuf-eedun,	tuf,	tup-na,	to glow.
Cheedun,	cheen,	choon-na, ^o	to pick.
Khoof-tun,	2 khwab,	fo-na,	to sleep.
Duw-eedun,	du ^o ,	du ^o or-na,	to run.
Dooroodun,	diru ^o ,	kat-na, ^o	to cut, reap.
Deedun,	been,	dek ^o h-na,	to see.

(z) A mere variety I presume of *ufrakhtun* in page 22 q. v. Some few of the verbs here are regular enough, but to consider them so now, would subject a very large number to the charge of irregularity. All those divided by the hyphen come, with few exceptions, under the grand rule for the Persian verbs, and may so far be thus evident to every scholar.

Sooftun,	2	foomb,	puro-na,	to string.
Shigif-tun,		fhigif,	hukbuka-na,	to wonder.
Shigaf-tun,	2	fhigaf,	p ^o har-na,	to split.
Shinakh-tun,	2	fhinas,	puhchan-na,	to know.
Shigoof-tun,		fhigooft,	bigus-na,	to blossom.
Shunoodun	}	shinuo,	foon-na,	to hear.
Shuneedun				
Shinooftun				
Ghoonoodun,		ghoonuo,	oong-na,	to doze.
Shikuftun,		fhikun,	torn-a,	to break.
Firiftun,		firees,	b ^o hej-na,	to send.
Furokh-tun,	2	furosh,	bech-na,	to sell.
Kurdun,		koon,	kur-na,	to make.
Koosh-tun,		koosh,	mardal-na,	to kill.
Kaftun,		ka ^o ,	k ^o hod-na,	to scoop, dig.
Giriftun,		geer,	pukur-na,	to take.
Gufhtun,	2	gurd,	p ^o hir-na,	to turn.
Goofiftun	}	gooful,	tor-na,	to break.
Goofekhtun				
Goozeedun,		goozeen,	man-na, far-na,	to approve.
Nishuftun,		nisheen,	byt ^o h-na,	to fit.
Nuwishtun,		nuwees,	lik ^o hna,	to write.
Hishtun,		hil,	ch ^o hor-na,	to liberate.

Although the conjugation, in detail even, of every verb may be acquired from the Diagram and the preceding sheets, still I have deemed it incumbent upon me, for the ease and recollection of the learner, to exhibit the whole tenses in one view here, as the following Table will, I trust, illustrate to the satisfaction of every candid Scholar. Each portion of the verb has been distinguished in the Persian version, by its technical name, and every part is so connected by hyphens, circumflexes, points, notes, — as blanks, &c. that no man can well misapprehend or misconstrue the scheme, who is in the least conversant with matters of this description. It is in short a general sketch well calculated for suspension in a study, where the Student may wish to trace the dependance, at one glance, of one part of the verb upon another, by constant reference and comparison, until the whole be imprinted on fixed principles in his mind. The Hindoostanee scholar may also, at his leisure, subjoin to each tense, the corresponding parts of the synonymous verbs in that far spreading tongue, as this will greatly facilitate the acquisition of both, on the analytic and synthetic basis, which can alone ultimately bid defiance to every storm, that may arise during a philological voyage through these oriental languages.



Of the COGNITIVE, and Causal STATES, with their DERIVATIVES.

ENSES.--		-STAT			PARTICIPLES.		
		Present.		Active.		Passive.	
Future and future.	Auxili.		indu. shuw-indu. bash-indu.			u,ced-u, shood-u, bood-u and basheed-u-	
	Active	a and poorf-an.	poors-indu.			poorf-ceed-u.	
	Passive					poorfeed-u shood-u.	
	Causal					poorfaneed-u.	

When the root or the imperative of the verb terminates in a vowel, &c. take place of um, and when the final letter is o or oo, it is also changed, like bo to boowum, on principles which require no explanation. Some parts of the verb which are inserted merely pro forma — below them in the Persian character, but here they occur in Causal, to show that they are either obsolete entirely or in this verb inflected, whether they be met with in other verbs or not. Ud as

an adjunct is superfluous mere modifications of un, eem, &c. like ta in Hinduwee, as prefixes they denote the inflected portion of simple and compounded verbs thus, bur-mee-a-yum, person, mee-firistadu-bashud. The aorist and imperative are as in Hindoostanee ex verb with its various modifications and appropriate usage can be best learned from clearly defined by the foregoing affixes. The perfect of the subjunctive poorfeed on the other side of the question, I am induced to assert, that it seldom can be done or by the Indicative present or future promiscuously. The following line, yb o hoonur ush nihooftu bashud, "until a man shall have entered into conversation together, particularly by the Eeranee pronunciation adopted here, but the context

منه ما لك لقا
ت مني ما لك لقا
منه ما لك لقا
ت مني ما لك لقا
منه ما لك لقا
ت مني ما لك لقا

اگرچه احوال گردان تمام افعال از دایره مذکور معلوم شده
 باشد تمام برای سریع الفهم و قریب الحفظ نو آموزان نقشه
 مفصل ترتیب یافته از آن واضح تر خواهد بود و هر یک تقسیم فعل
 از نام های اصطلاحی صرف و نحو متمیز گشته و هر جز آن فعل از خط
 رابط یا مستقیم و منحنی و نشان و حاشیه مشمول شده چنانچه
 شخصی که از قبایل ممحو علم اندکی بهره داشته باشد درین نقشه
 سهو و خطای نخواهد کرد نقشه این است

آفریدن	آفرین	سرجانا	شنودن	شنیدن	سزنا
افراشتان	افراش	آقوانا	شنفتن	شنو	سزنا
بافتن	باف	بننا	شنیدن		
برخاستن	برخیز	آقوانا	غنودن	غنو	اونگنا
پیوستن	پیوند	جورنا	شکستن	شکن	تورنا
پذیرفتن	پذیر	ماننا	فرستان	فریس	سینچنا
بستن	بند	باندنا	فروختن	فروش	سینچنا
تفیدن	تف	تیننا	کردن	کن	کرنا
چیدن	چیں	چزنا	گشتن	گشس	ماردالنا
حفتن	خواب	سوونا	کافتن	کاو	کهودنا
دویدن	دو	دورنا	گرفتن	گیر	پکرنا
درویدن	درو	کاتنا	گشتن	گرد	پهرنا
دیدن	بیں	دیکهنا	گشستن	گسل	تورنا
سفتن	سب	پرونا	گشینختن		
شگفتن	شگاف	هکبکانا	گزیدن	گزین	ماننا - مارنا
شگافان	شگاف	پهارنا	نشستن	نشیں	بیشتنا
شناختن	شناخت	پهچاننا	نوشتن	نویس	لکنا
شگفتان	شگفت	بگسنا	مشتن	میل	چهورنا

لپیختنا	ورز - یدن	لکھنا	۲ زگاش - تن
بہنا	وز - یدن	بیٹھانا	نشان - دن
درنا	ہراس - یدن	دکھانا	نمو - دن
پانا	یاف - تن	دھانپنا	نہفتن

قانونِ دوم

چون همه افعال که از قانونِ اول انحراف دارند بطورِ اختلاف

امر آنها یافته می شود چنانچه در بعضی فعل دال از مصدر مع حرکت

حذف کرده باقی امر می ماند مگر در یک لفظ فاعلمه متبدل می شود

بحرف با و نیز حرف سین متبدل بحرفِ نون و نون و دال و زامی

شود و حرفِ خا بحرفِ سین و ثین و علاوہ از کردن کن و غیرہ بموجبِ ذیل

آفریدن

گوز - یدن	پادنا	لاف - یدن	آهمنده - کرنا
گرینج - تن	۲ بهاگنا	مر - دن	مرنا
گنز - یدن	کاتنا	مان - دن	رهنا
گستر - دن	بچهانا	وک - یدن	چوسنا
گسل - یدن	توثرنا	مال - یدن	لانا
گف - تن	کنا	ناز - یدن	اترانا
گنج - یدن	سمانا	نواخ - تن	۲ بجانا - بخشنا
گداخ - تن	۲ گانا	نیوشش - یدن	سزنا
گذشش - تن	بنیتنا	نکوہ - یدن	کوننا - سراپنا
گذاش - تن	چھوثرنا	نوشش - یدن	پینا
گماشش - تن	بھینجنا	نال - یدن	دارهنا
لرز - یدن	کانپنا	نورز - یدن	لپتنا
لغز - یدن	پھسلنا	نہ - آدن	رکھنا
لبس - یدن	چاتنا	نگر - ی - سنن	نہارنا

طپ - یدن	تر پینا	کاشش	۲	سیمچنا
طلب - یدن	بلا نا	کشش		
غر - یدن	گرجنا	کشنا		کهو لانا
غارت - یدن	لوتقنا	کشو		
غاط - یدن	لوتقنا	کنزیدن		کهو دنا
فوت - یدن	مرنا	کن - دن		
فریف - تن	۲ چولانا	کا - ستان	۲	گهتتا
فرست - آدن	بهینچنا	کشش - یدن		کهیشیمچنا
فهم - یدن	سمجھنا	کوشش - یدن		دورنا
فرسو - دن	گهسدنا	گای - یدن		چودنا
فرمو - دن	کهزنا	گورد - یدن		پهرنا
کوف - تن	تھو کنا	گری - ستان		رونا
		گرو - یدن		جھکنا

ز ا - دن	جننا	سر شستن	گوندهنا
زار - یدن	بابلانا	ش تاف - تن ۲	دو ترنا
زی - ستن	جینا	شور - یدن	چنگهارنا
ز دو - دن	مانجننا	شاشش - یدن	موتنا
ستان - یدن	لینا	شایستان	پهبننا
سگال - یدن	سو چنا	شش - ستن	دهوونا
سرای - یدن	گانا	شکیب - یدن	ستانا
سوخ - تن ۲	داهنا	شپل - یدن	نخو ترنا
ساخ - تن	بنانا	شم - یدن	سونگهنا
سنج - یدن	تولنا	شش - دن	هونا جانا
سو - دن ۲	گهسنا	شش شممر	گزننا
ستر - دن	موندنا	شمار	دن
سپر - دن	سونپنا	شیفتن	بو لانا
ستو - دن ۲	سراهننا		

خوا - ستن	چاهنا	ر - ستن	۲	اوگنا
خروش - یدن	چالانا	رس - یدن		پهنچنا
در - یدن	پهارنا	رقص - یدن		ناچنا
دوخ - تن	۲ سینا	رف - تن		جانا
دزد - یدن	چورانا	ریس - یدن		کاتنا
د - آدن	دینا	رم - یدن		بهاگنا
دل - یدن	دلنا	رنج - یدن		روقهنا
درخس - یدن	چمکنا	ریخ - تن	۲	بیقتنا
دم - یدن	پهونکنا - اوگنا	ر بو - دن	۲	لینچنا
دان - ستن	جاننا	رف		بهارنا
دوش - یدن	دومنا	رون		
داس - تن	رکھنا	ران - دن		چالانا مانکنا
دریاف - تن	سمجھنا	ری - دن		هگنا
ر - ستن	۲ چھوشتنا	ز - دن		مارنا

کَچَیلا نا	خار - یدن	لر - نا	جنگ - یدن
کَرنَنا بساونا	خمر - یدن	چمر نا	چمر - یدن
بَهاگو نا	خسان - دن	چَپَتنَنا	چسپ - یدن
گهو - نا	خز - یدن		چسپس
سو نا	خسپ - یدن	کهو جَنا	ج - ستن ۲
سو کهنا	خوشش - یدن	کود نا	ج - ستن ۲
	خشک	آبنا	جوشش - یدن
چهیا نا	خراش - یدن	چونا	چک - یدن
چو بنا	خل - یدن	چا نا	چل - یدن
کهانا	خور - دن	پهر نا	چم - یدن
جوگنا	خم - یدن	چیکهنا	چش - یدن
بکهر نا	خستن	چا بنا	خای - یدن
هَسنا	خند - یدن	چَپ هونا	خمش - یدن
هر - نا	خوال - دن	چا نا	خمرام - یدن

پرو و ه - یدن	دو و شنه	پالو - دن	۲	جمانا - گلا نا
پرست - یدن	پو جنا	پیشو - دن	۲	نا پنا
پوشش - یدن	چو - پانا پینا	پنداش - تن	۲	جاننا
پای - یدن	تهر نا	تاف - تن	۲	اینتهنا - چمکنا
پسند - یدن	چا هنا	ترس - یدن	۲	دور نا
پیرا - ستن	سودهار نا	براو - یدن	۲	تپکنا
پرو و ر - دن	پوشنا	ترق - یدن	۲	پهتننا
پر - یدن	آر نا	تراش - یدن	۲	کتر نا
پر مینز - یدن	برانا	تاخ - تن	۲	دو ها نا
پاشش - یدن	چور - کنا	تپ - یدن	۲	تپنا
پر داخ - تن	۲	تفشش	۲	سکنا
پینخ - تن	۲	توآن - ستن	۲	نزننا
پر م - دن	۲	تن - یدن	۲	هنا
	۲	جنب - یدن	۲	هنا

آزار - دن ۳	دکھانا	آلو - دن ۲	لتھرنا
آزر		آمرز - یدن	بخشنا
اندیش - یدن	سوچنا	آماس - یدن	سوچنا
پ - رول - یدن ۲	درا زوا دو لهو	آموخ - تن ۲	سینکھنا
ا - ست - آدن ۲	تھارھنا	آمیخ - تن	رلنا
آ - ستیز - یدن ۲	جوگر - نا	آمو - دن ۲	امانا - سمانا
آشام - یدن	پینا	انجام - یدن	سارنا
آشوف - تن ۲	جھنجھلانا	انباخ - تن ۲	ساجواکرنا
آشف - ا - فت		انداخ - تن ۲	پھینکھنا
اوقت	آدن ۲	آویخ - تن ۲	یتانگنا
ا - فراخ - تن ۴	اونچانا	آغیش - تن	بھورنا
ا - فرو - دن ۴	برھنا	ا - فشان - دن ۲	جھارنا
ا - فروخ - تن ۴	بالنا	ا - نگیخ - تن ۲	ا - نگیخ - تن ۲
انکاش - تن ۲	جاننا		
انگیخ - تن ۲	اقتھانا		

مستعمل حاصل کنند چون آرمو آزما آموخ آموز یاف باب رفتن
 رو و غیره و اگر بعد از انداختن تن حرف شبین در آخر جزا اول
 شود و آن شبین بحرف را تبدیل می یابد و بعد از انداختن
 ایدن شبین بحال خود ماند چون داشتین دار کاشتین کار
 خموشیدن خموش خراشیدن خراش و غیره و گاهی
 به تبدیل حرکت یا حرف علت یا باز دیاد حرفی چون پختن پز
 مردن میر رستن رو دادن ده زدن زن خواستن خواه و نیز
 از الحاق کردن ایدن بر صیغه های امر مستعمل مصدر قدیم
 و قانونی موضوع نمایانند چون آموختن آموزیدن و کاریدن و غیره

آ - مدن	آنا	آرم - یدن	۲	استان
آرا - ستن	۲ سوارنا	آرام آرع - یدن		دکارنا
آسو - دن	۲ اگوانا	آختن آهینختن		کیشینا
آ - خروش - یدن	۲ گونجنا	ارز - یدن		اگنا و پسنا

هندی بمقدور خود تلاش نموده مصدر اصلی نوشته شد چنانچه
 مقابله اسنادن قهاتر هتا بر اے کهر آهنا اکثر مصادر جعلی در
 محاوره آمده اند که لفظ ایدن بیایه معروف در آخر آنها آمده
 چون از خو خومیدن و رنگ رنگیدن جامعیه در آخرش حرف
 با و الف بوده مع حرکت آل را حذف نمودند چون از سرفه سرفیدن
 و سزاسزیدن و غیره و گاهی لفظ گفته تا و مثل آن در نشر و اکثر در
 نظم بجایه گفت و مانند آن می آید

قانون اول

قانون اول بعد از انداختن جز مصدری یعنی دن و تن و آدن
 و ایدن و ستن و مدن اکثر امر پیدا می شود اما هرگاه حرف آخر جز
 اول و او یا خایا فادر آید آنها را به ترتیب صدر بحرف الف و ز
 و با بعد از حرف ط و واو بعد از حرف صحیح متبدل نموده امر
 مستعمل

و باشم و شو و باشن بطوریکه در زبان هندی فعل ر هتا اکثر
مخلوط و متعل است بر اے ہو نامطابق تفصیل صدر چون
اکثر مصادر در فارسی لازمی و متعدی با هم مشترک اند و هندی
آن نیز مشترک است لهذا بتفصیل نوشتن در نقشه ضرور
نشده چون سوختن و پختن معنی آن جلانا و پکانا و پکانا
و چند مصادر اند که مضارع و امر ندارند چون نهفتن و آختن
و غیره الحال مخصوص احوال استخراجه امر که در قاعده فارسی مشکی
همین است باقی بود لهذا این دو قانون در ذیل نوشته که بر همه
مبتدیان آسان تر باشد چنانکه در مصدرات از یک ماده دو مصدر
یا زیادہ بریں آمده در هر یک بنا بر دریافت آن علامتی بصورت
هندسه نوشته شد تا از دیدن یک دیگرے ظاهراً شود بعد
در یافتن همین مصدرات کثرت و قلت هر یک از آن از روی
مجاوره و کتب متداوله هر دو زبان معلوم خواهند کرد در مصادر

باد می شود و نیز ازین قبیل به محلّ دعا چون گناد و بواد و غیره و فعل
 شدن مع صیغه های قایم مقام خود یعنی شده بودم و غیره در
 کلام معروف بای اتصال اسما مترادف هونا است و در فعل مجهول
 مترادف جانا و در زبان فارسی برای ترکیب افعال چه لازمی
 و چه متعدّی ضرور است باید دانست که سواى زمان حال خود
 یعنی می شوم هستم هستی و غیره علاوه زمان حال بودن یعنی
 می باشم هم میدارد لیکن اکثر لفظ هست خواه حرف بای اتصال
 ماضی معطوف یا اسما محذوف شده بطوریکه در صدر نوشته
 شد زیرا که مثلاً در زبان هندی میگویند می شوم خوش هوا یا می شوم
 خوش هوون می آید چنانچه در فارسی من خوش هستم
 یا خوشم یا می شوم یا می باشم و شدن نیز دو ماضی دارد یکی
 ماضی خود مترادف هوا یعنی شدم و غیره و دیگر از بودن بودم
 مترادف تهاور یا و غیره و نیز دو مضارع و دو امر دارد چون شوم
 و باشم

آر زیاده نمایند حاصل یا لمصدر شود چون دیدار و گفتار و گاه
 بصورت صفت می آید چون خریدار و گرفتار و پرستار و نمودار
 و غیره و گاه از مصادر الف را حذف می کنند چون از افکندن فکندن
 و نیز ما بعد آن چون یامی معروف آید معنی لیاقت بخشد چون
 کشتنی و گفتنی از کشتن و گفتن و در تصریف افعال روا بطی یعنی
 بودن و شدن بعد خواندن همین مقتدمه و قانون ذیل هرگز
 متشکل نخواهد شد خصوصاً در فعل شدن که بهر صورت در تصریف
 کامل است چنانچه در زمان حال همیشه می شوی و غیره می آید
 اما فعل بودن که اکثر بفارسی مستعمل است مطابقت معنی
 رهنما و هونا در بندی و در زمان حال می بوم و غیره ندارد لیکن
 بجای آن می باشم و می باشی از باشیدن اخذ می کنند سوائے مضارع
 خود یعنی بوم و باشم را نیز میگیرد و ازین سبب در امر هم
 میگویند باش و باشید و ازلفظ بود در تبدیل از روی قیاس

بزائے رسیده است رسید است هم میگویند. بواسطهٔ لفظ
 بودم. بودی و غیره زمان ماضی. بعید میگرد و چون رسیده بودم
 رسیده بودی و غیره. بهمین طور زمانهٔ ماضی تشکیک. بواسطهٔ
 لفظ باشم و باشی و غیره متعین از مصدر قدیم متروک
 که باشدین است چون رسیده باشم رسیده باشی رسیده باشد
 و از همین زمان ماضی معطوف تمام می صیغه های فعل مجزول. بوسیلهٔ
 اشتقاق لفظ شدن ساخته می شوند چون زده می شوم و زده
 می شدم و غیره زمانها بهمین طور باشد و از صیغه واحد غایب
 ماضی مطلق که فی الواقع نیز مصدر مختصر است هم حاصل بالمصدر
 میشود چون رسید و داد و آمد و رفت و نیز بوسیلهٔ الفاظ
 مشتقات خواستن و توانستن و بایستن و غیره بترکیب مختلفه
 متقابل و غیره حاصل میشود چنانچه خواهم رسید و می توانم
 رسید و یا رسیدن میتوانم و باید رسید چون باخر صیغه ماضی لفظ
 آر زیاده

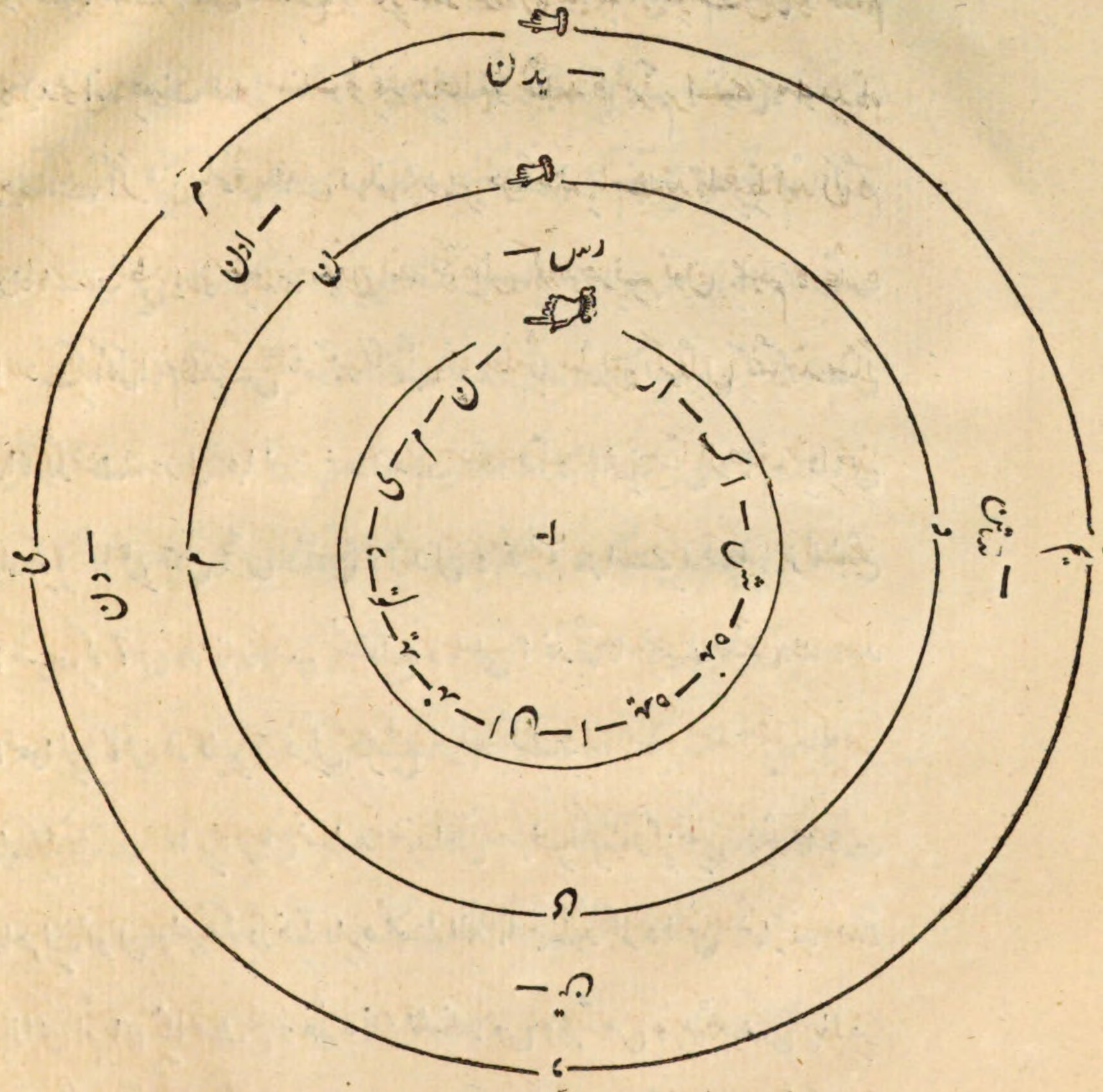
باشد و غیره چون بصیغه امر لفظ ایشان و آک در آند حاصل
 بایلمصدر گردد چون سوزش و سوزاک و ریزش و خوریش
 و خوراک و پوشش و پوشاک و غیره و نیز امر بترکیب چند الفاظ
 می آید چون صاف گو و جز رس و جان سوز و غیره برائے صیغه نهی
 حرف میم مفتوحه و لفظ می می آید چون مگو و میا و غیره هر یک ماضی
 مطلق از تبدیل نون مصدر بحرف میم و غیره حاصل می شود
 بموجب ان بنایه مفصله صدر چون حرف می و یا همی در اول
 ماضی مطلق یا آخر آن حرف ای یعنی یای معرف در آند
 زمانه ماضی استمراری بدست آید چون میرسد می رسیدم
 و غیره و رسید می و رسیدی و رسیدندی و از ماضی معطوف طایفه
 که اکثر بجای صیغه ماضی مطلق متعین است بوسیله ضمیر
 مرقومه ماضی قریب حاصل میگردد چون از رسیده رسیده ام رسیده
 و غیره گاهی از صیغه ماضی معطوف طایفه حرف حذف میشود چون

حرف الف باشد حرف یای مجهول یا ممرزه گامی پیدا میشود اگر حرف
 واو باشد گامی یای مجهول بیفزایند چون بیفزایند
 و بنما و بگو و بجو و بچو و بکسو و بکسو و بکسو و بکسو
 و حالیه بر امریکه احوال آن در ذیال مفصل معلوم خواهد شد
 لفظ اکثر و آن وینده بنیشترا الحاق نماید چو از گو گو یا و گویان
 و گوینده و رس و رسا و رسان و رسنده چو لفظ آن یا آنی
 در میان امر و جز مصدری می آید صیغه متعدی بدو مفعول یعنی
 متعدی بالغیر حاصل آید چو از خور خورانیدن و هر هرسانیدن
 و اکثر امر بذاتیه اسم می شود چو از دمیدن و نوبیدن و نو
 رنجیدن و رنج دزدیدن و دزد شستن شو آسانیدن و آسان خصوصاً
 و قشیکه مصدر جمعی باشد چو رقصیدن و قص فهمیدن و طلبیدن
 و غیره گامی امر باز دیاد حرف را در آخرش اسم میگردد چو از
 نال ناله و از نوس نوس انداز انداز ریز ریزه و باش
 باشد

و تصرف افعال گاه در قدرے تخفیف و تبدیلی و اختلاف
و حذف و ازدیاد با حرف ط و حرکات و گاه بحرف صحیح با هم
میشود خصوصاً و قتیکه در امر صرف یک حرف صحیح مع حرکات خود
باقی بماند چنانچه از گفتن گوشتستن نشو و پختن پز و مردن میر
و غیره بموجب ذیل هر امریکه مخاطب واحد باشد بر اے زمان
مضارع این الفاظ بران ملحق سازند ام یا یم و غیره که سابق مذکور
شده چون رسم و گویم و بوم چون بر صیغه مضارع حرف می
گاه می در اول آل افزایند حال خواهد شد چنانچه میرسم
و امی گویم و اکثر بر صیغه اے امر و مضارع و ماضی باے مکسوره
گاه می مضومه و نیز گاه لفظی بے زیاده می نمایند چون بهر س
و بگو و بهر سید و بگوید و بگفت و بهر سید و بیار و بیار و نیز بر
صیغه امر حرف می در اول بر اے امر هدا می می آرند چون میبرس
و میگو و غیره مطابق مرقومه صدر و نیز در صیغه امر واحد که آخرش

مان ماییدن مرن مردن و چه تقدیم صیغه امر این است که قبل از وجود خارجی
 اگر امر از طرف وجود مطابق پیدا نمیشد وجود خارجی و روح و امتیاز زمانین ممکن
 نمیشد و شکی که بنظر تعمق بر کلمه امر کن و آ که اول از زبان مسبب
 الاسباب بزبان امر می و می بر آمده ملا حظہ کنند همه کیفیت این
 برادر و شن خواهد شد چون آ اصل و امر آمدن و آنا است پس
 غیر ممکن نیست که امر و اصل ان است و اصل فرض موجود این است که در همه
 زبان امر بتیاد و اصل همه افعال از خویش و تفحص کمال و ارضی خواهد
 شد بلکه در میان جانوران صیغه امر چنین لازم آمده که از آواز آنها
 تاثیر امر مفهوم میگردد اگر چه امتیاز زمانین نداشته باشند درین صورت
 لزوم تقدیم صیغه امر اظهر من الشمس است اینقدر لحاظ ضرور است
 و قتی که در آخر امر حرف علت در آید و ما قبل آن واو مفتوح نباشد
 لفظیم و غیره خواهد چون شستن شویم آزمودن آزمایم آمدن آییم
 بر عکس آن رفتن روم شدن شوم بودن بوم در ترکیب
 و بصرف

دایره خود اند بر اے مضارع بطور صدر گردان نمایند از نوشتن نوشتن
 نوشتن و غیره تا نوشتن شک و غیره خواهد شد و نیز بر اے مصدر تمام
 هاء لفظ پرس یا رو یا فعل دیگر هر چه خواسته باشند با فظ ایدن و
 آدن که در خط دایره مرسوم مندرج اند متصل کرده حرف نون بهمیم و غیره
 که در خط دایره خود محیط اند تبدیل نموده بطور سابق گردان نمایند مثلاً
 رفتن رفتن رفتن تار و تار و غیره خواهد شد و حرف دال و تا از صیغه واحد
 ماضی غایب بسبب ثقل همیشه محذوف است دیگر آنکه بر اے
 زمانه مضارع که مصدرش مخصوص است و متروک چون رسن و رسن
 و رستی و رسد و غیره چرا که رسن از ر و مصدر نمیکویند شاید که در
 اوایل میگفته باشند زیرا که تا حال لفظ رسن بمعنی غیر مصدر
 مستعمل است اگر همین مصدر مخصوص را بر جا دارند چند مصادر هندی
 بلا تکلف پیدا شدن می توانند چون چلیدن چلیدن و چرن چریدن و
 نن تنیدن و کن دلیدن و من رمیدن و پن تنیدن و آن آمدن



و شاد است و این است و غیره اگر کسی گوید که لفظ ام و ای و ادوایم
و اید و اند صرف ضایر اند از و استفسار نمایند که منم و توی و اوست
چيست اگر فی الحقیقت اینها ضایر میشوند از احتیاج آمدن تو از کدام
راه است فی الواقع در میان مصدر المصادر و ضایر چنین ملاقه باریک
است که اگر با هم ملتبس شوند تعجب ندارد بلکه دور و تسلسل که ذکرش
بالا گذشته در اینجا نیز نمودارست خصوصاً در لفظ من و هم احتمال
دارد که الحاق ادن آن و آدن و ایدن و غیره برای امتیاز زمانین
است که آل در فارسی مضارع و ماضی اند چنانچه رسد و رسید
احوال آل از دایره ذیل واضح خواهد شد

باید که کیفیت دایره بریں نمط بداند اول حرف اکم بمهر که دوایر موجود است
با حرف نون و غیره که در خط دایره محیط اند با نیط و گردان نمایند مثلاً
از ان ام ای تا اش و غیره نیز لفظ رس و پرس و پوشش یا امر
هر فعلیکه خواسته باشند در دایره دوم آورده از حرف نون و غیره که در

حرف فارسی اکثر مدّتا در بیان واضح نمیشود بخلاف زبان دیگر
 چنانچه حرکت را که در زبان دیگر صورت حرف دارد در فارسی بصورت
 حرف علت مجسم کردن مشکل و ازین سبب تا که ششخصه بیکیت
 را بطه لفظ بودم و بوده ام خوب آگاهی ندارد فهمیدن احوال لفظ این
 که از کردن بر می آید بر حق او دشوار است مثال بند که لفظ واحد مفرد
 است بهمچنین کرد و هرگاه اش که حاصل بالمصدر است بر آن ملحق
 شود بندش میگرد و بهمچنین از الحاق کردن آن که در اینجا علامت
 مصدر اللمصادر است کردن میشود و نیز بسبب چند اصطلاح که در
 معنی مشترک اند بسیار مدّتا بملکی ملّوی می ماند چنانچه حرف
 که دو معنی دارد یعنی حرف تهجی و حرف معنوی چون از عبارت
 صدر گردان همه افعال روشن شده در مرکبات بجای اداست
 می آید چنانچه رسیده ام رسیده ای رسیده است و غیره و لفظ
 است ترجیح بر حرف ادب اتصال اسم دارد چنانچه مردم است و
 شاد است

از حکما نیستند از این سبب تمیز مَوْفِع افعال ملحوظ ندارند لهذا
مخاطب می نمایند و از دُور و تسلسل بحث وجود زمینی و غیره چندان
تعجب نیست که همچنین افعال با هم ملتبس گردند عجب اتفاقات
است که در اکثر زبان حرف میم یا نون عموماً در ضمایر بنظر می آید
خصوص در ضمیر متکلم و این واردات خالی از سبب نخواهد بود
شخصیکه وجوہات همیں اتفاقات بمعرض ظهور خواهد در آورد
باید که متابعت او مستحسن دانند و نیز الفاظ مذکور در ذات خود را
چند در چند دور و تسلسل دارند علاوه در عوام باعث کثرت فزاید
و طولیت از منہ بسیار اختلاف در تلفظ راه یافته و نیز در محاوره
ثقیل و طویل را گذاشته اختصار و ملائمت بهتر دانسته اما دلیل
اثبات وجود مطلق خارج از حوصله امکان است قطع نظر از آن
بلکه ثبوت در اعضاے بدن نمی تواند شد تا هم مردمان
بر اثبات آن هر دو قرار می نمایند سواے ازین سبب نقص

حرف صحیح و حرف غلط یا حرکت را بطه ایست محسوس پس
 دقیق که اگر صوتی بحرف صحیح که نون است نسبت گرفت تواتر صدایدون
 حرکت لسان مقتضی نون مغنونه است یعنی آل آل آل و ال بحرف غلط
 یا حرکت مستحده میگردد یعنی ن یا ان پس غالب آنست که کلمه
 که هندوان بوقت هر تش میگویند علامه چون جبر لا یجبر ازین
 صوت دارد چرا که اگر بنظر دقیق ملاحظه نمایند حرف همی حرف
 بدون وسیله حرکتی و حرف غلطی تلفظ می توان نمود چنانچه
 از زبان مرد گنگ همی آواز غنه یا آبر می آید بلکه از بعضی اشیای
 غرضی روح نیز همی هر دو آواز با ستماع میرسد اگر بر نام های
 آواز غور نمایند اکثر در هر یک زبان مسبووع خواهد شد مثلاً سن سن غن غن
 و غیره اما حیث که این امتیاز دقیق مثل درست در میان قعر قاع موس
 معرفت کو و الا همی که از غواصی خود اثبات نماید که درین محل
 سخن او درست است فیمیدن کلام صدر علامه جملکما دارد عوام الناس
 از حکما

و آدن و او دن میگردد و از الحاق کردن آیدن و غیره بر صیغه امر
مصادر فارسی مشتخرج می شوند چون رسیدن و غیره اما چند مصدر
مع مشتقات ازین قاعده اند که کجروی دارند انشاء الله تعالی
احوال آنها نیز عنقریب بدریافت خواهد آمد بواسطه تبدیل
مستعمل که از حروف می شود آن مصادر مذکوره را بر اه راست
خواهم نمود بشرطیکه تبعیت را می مؤلفان پیشین سد راه
نشد و پوشیده نماند که حرف ا مبدع و جود کلی و مخرج جنس
هستی و ملکات حرکات جسمانی است بنحید از عقل نخواهد بود
که از ملحق شدن آن بر صیغه ماضی ماضی معطوف علیه یا صیغه
مفعول پیدا شود هرگاه آن حرف آ در موقع قرار گیرد حرف نون
بر آن لاحق میگردد تا آن مؤجود می شود چنانچه در مذمب هندوان
همین حرف را مبداء مخلوقات دانسته بزرگتر شمرده اند و آن را
اُم نامیده اند مفهوم چنان است که این صدا می مغنونه در میان

از عقل. بگوید نیست که از استادن استادن شود چرا که همین فعل را
اگر بقاعده صدر متصرف نمایند حرف دال در صیغه واحد ماضی
غایب نمود می شود چنانچه است و از الحاق شدن ان استادن
میگردد باختلاف اندک استادن می شود و نیز ازین معلوم می شود
که از ماضی حرف دال و تاء علامت بواسطه ثقل دو حرف
ساقط می شود و قشیکه بر وجود ذهنی و خارجی روح نیز علامت گرفت
آنوقت آمدن حرف هاء قیاسا دلالت میکند بجزو بیوم یعنی جسم
روحانی پس ممکن است که استادن هستم هستی و غیره باشد
چرا که بچند زبان حرف هاء جزو اعظم اسم ذات باری است یعنی
مصدر حیات چنانچه هو الله هر وحی و غیره و نیز حرف هاء در زبان اکثر
جزو ضایع یافته می شود و هم برای تدلیل و استحکام کلام صدر این
هم بخنیاں در آمده که اگر بر لفظ اد یا ات لفظ ان را ملحق سازند
به تلمسای و در ادن یا تن می شود و نیز باختلاف اندک ایدن
و آدن

اثبات صرف وجود ذهنی اغلب که لفظ ان بطور مصدر المصادره
 موضوع شده باشد چرا که در میان چند زبان همین ان علامت مصدر
 فی الحال یافته می شود و مصدر را صیغه غیر منتهی نیز میگویند
 و نیز در مذاهب هندو ان همین حرف را نادبر هم میگویند یعنی
 بنیاد کلی بنابر تشخص وجود مذکور بذات مسکون و غیره از ان لفظ
 ان مذکوره الفاظ ام و ای ادیالات و غیره اشتقاق یافته باشند
 برای اتحاد وجود ذهنی و خارجی مصدر دیگر ضرور افتاده غالب که
 استن مخ اشتقاق آن استم استی است آمده باشد
 چرا که در چند زبان لفظ است یعنی سین و تلمه ساکن آمده
 معنی ان قیام و استادگی است تا حال همین لفظ استن که جز
 اخیر مصدر است بچند مصدر موجود است شخصیکه از زبان فارسی
 واقف است از روی تشریح الفاظ خواهد دانست که همین مصدر
 دانستن و گریستن دایلی قوی مستحکم برین است و این معنی هم

و یاسنی باین طرز ظاهراست که اول حرف آ را ا و ا ن متصرفه یا مصدر
 مختصر یا مفعول یا ماضی و معطوفه قیاسا فهمیده از آل حرف امصدر الهمصادر
 یعنی همان ا ن که سابق مذکور شده بنا کنشی یعنی قرار دهم و نیز
 از همان ا ن مذکوره تبدیل نموده برای زمانه مشترک بصیغه متکلم
 ا م و بصیغه مخاطب ای و بصیغه فایب واحد ا د و بصیغه متکلم ای م
 و بصیغه مخاطب اید و بصیغه فایب جمع اند باید گفت و نیز برای
 اسم مفعول و اسم فاعل ایده و انده و بصیغه حالیه آ و آن آمده
 است و هم از همان ا ن شاید بتصرف قدیم حاصل یا مصدرش
 حرف اشش و آوای و شاید باختلاف آل از فعل آوردن و کردن
 و غیره بنظر آ و آ ک و گئی آمده باشد چرا که تا حال بهمین حروف
 بت ترکیب افعال فارسی بنظر می آیند چنانچه برشش و نار
 و برسی و غیره اگر از این مصدر امصادر تبدیل و تغیر یافته بصیغه
 های متکلم و غیره صورت نگرفتند از کجا بر آمده اند در اوایل برای
 اثبات

عیون اللمصادر اللفارسیه

مقدمه در قاعده عام که اکثر در زبان فارسی بر همه افعال جاری
 باشد ظاهر معلوم میشود که نامیدن لفظ دن و تن را علامت مصدر
 فارسی غلط است عام است غالب این است چنانچه لفظ ان در
 زبان قدیم هندی و لفظ نابز بان جدید آن آمده است بهمان طور
 در زبان فارسی حرف ان که در آخر مصدر می آید صرف آن را
 علامت افعال متصرف یا ماده اصلی آن فرض کرده اند که این اصل بنام
 همه افعال فارسی است چرا که از همین ان مذکور تبدیل یافته همه
 علامات افعال روابط که در صرف ضایر متصاعه مرفوعه میگویند از ضمیر
 متکلم واحد تا ضمیر جمع فایب بموجب ترتیب ذیل بر همه صیغه های
 زمانین مع مشتقات آنها ملحق می شوند چون ام وای میا
 معروف (یا صرف همزه بر های مخفی) واد وایم واید واند که بتصرف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نو ايجاد يعنى نقشہ افعال فارسی مع

مصدرات آل و مترادف ہندوستانی

در فارسی و انگریزی

مصنفہ

جان گلگیرست

ہزار غوطہ بخوردم درے بکف نرسید

بمقام کلکتہ درکار خانہ ہرکارہ

تیار کردہ تاس ہانگ بری

سنہ ۱۸۰۱ عیسوی

नो कोई उरदेरा या सिपाही किसी और उरदेरा
या सिपाही को नोकरी से आगे को करे या सिपाही
को फिर उस पर साबित हो तो उसको ऐसी से आस
सिपाही ऐसी को नोकरी से उरदेरा से उरदेरा को

प्रेरणी आईन आठवें पाव की

जिस वक्त किसी उरदेरा या सिपाही पर बड़े गुजर की
जालिया हो या किसी के घर या माल के कुछ बिस्तर
या बकसान करने की फ्री आई होवे किसी मल मौकफ
है मुलकी आईन पर जिस किसी निजमत निमावे कपनी
या नईजाती से बुरे आसानी या वे आसानी ऐलाकः गजने हो
जिन पर फ्री आई हुई है तो उसही के मगर और और
उरदेरा को याहीरे उस आईन के मुवाफिक मुनासिब
इलाज पर उस फ्री आई या फ्री आई से या
उर की नजर से कि अपने मकदूर और उस आसानी या
आसानी को जिन पर जालिया हुई है मुलकी हाकिम को
सोपे और और सिपाही उरके याहीरे कि अदालत के उरदेरा
को मरदे तो मरजा देवे उस आसानी या आसानी के पकड़
और सजावन पर या वे या वे गले की कात उस जालिया
मुकदमे की के और और और और और और और और

॥ ॐ नमो भगवते वासुदेवाय ॥

ग. असासीये के पकडे मे अलाज के लोयो की कुमक न
कने लो उर सताग पावे उरहेलाग गकसीगमर उरहे लोत
लोकसी हे गगनगक होरेगे

इसही आर्जन आर्धे वाव की

प्राहीरे कि कोई उरहेलाग न वयाव कि सी कन जहाग को
उरके मलाजयो हे सिपाही होवे की इजाग हे लो उरहेलाग
इस वाग का गकसीगग उरहे कोने माहीन मे लोकसी हे

गगन पावे ग

Declaration
of Kindness
and

Hona in the.

Active Voice --

Jana in the.

Passive Voice

Indicative Present - ~~moostun~~, ~~halib~~ -
burtman, human

Myn hota hoon

Wahid

Myn jate hoon --

Too hota hy

Too jate hy

Moh hota hy

Moh jate hy

Hum hoti hyn

Juma

Hum jati hyn

Tom hoti hi

Tom jati ho

Hi hoti hyn

Hi jati hyn

I was --

Preterperfect. ~~maru~~ ~~gust~~ moobham

Myn hooa

Wahid

Myn gya --

Too hooa

Too gya

Moh hooa

Moh gya

Hum hooi

Juma

Hum gyi

Tom hooi

Tom gyi

Hi hooi --

Hi gyi

Preterimp: maru moostunwafai --

I did or was -- Wahid

Myn hota tha

Myn jate tha

Too hota tha

Too jate tha

Moh hota tha

Moh jate tha

Hum hoti thi

Juma

Hum jati thi

Tom hoti thi

Tom jati thi

Hi hoti thi

Hi jati thi

Posterperpab. masu gusub -

have been,

Mahid

slun hooa hoon

Too hooa hoo

Moh hooa hy

Mum hooi hyn

~~Too~~ hooi hoo

wi' hooi hyn

slun gya hoon

Too. gya hy

Moh gya hy

Mum gyi hyn

toom gyi' ho

wi' gyi' hyn

Posterperpab. masu bued

had been

Mahid

slun hooa thu

Too hooa thu

Moh hooa thu

Mum hooi thi

toom hooi thi

wi' hooi thi

slun gya tha

Too. gya tha

Moh. gya tha

Mum gyi thi

Toom gyi' thi

wi' gyi' thi

Future

blaiuk

shall or will be

Mahid

slun ho, vonga

Too, ho, wega

Moh, honga

Mum, hooengi

Toom hoo'gi

wi', hooengi

slun jaonga

Too, jaonga

Moh jaonga

Mum jooengi

Toom joo'gi

wi' jooengi

Conjunctive or Aorist -

I be,

moxam - haluk -

Buntoman Luman - Present
Wahid

Mya, ho, oon
Too, ho, wi
Woh, ho, wi
Hum, howin
Toon ho, o
wi' howin -

Juma -

Mya ja, oon
Too, ja, wi
Woh, ja, wi
Hum, ja, wen
Toon ja, o
wi, jawen

also -
may, can
Is, be -

for the Perfect
see Indication

Masee moobham -

I ~~was~~ I was Wahid

Mya nota
Too, nota
Woh, nota
Hum, noti
Toon noti
wi' noti

Juma

Mya jate
Too jate
Woh, jate
Hum jati
Toon jati
wi' jati

also.
might, could
to have, or have
been: * I should

Is be -

masee gurub -

may have been or may be

Mya hooa ho, oon
Too hooa ho, we
Woh, hoo, a ho, wi
Hum, hoo, e' howin
Toon hooi hao
wi' hooi howin

Juma

Mya jya, jaoon
Too jya, jami
Woh, jya, gawi
Hum jyi' jawen
Toon jyi' jao
wi jyi' jawen

Maaree bued or thuttee

I had, ^{or} might have been

Wahid -

Mya hooa hote

too hooa hote

woh. hooa hote

hum, hooi hote

toom hooi hote

wi' hooi hote

Juma -

Mya jya jate

too jya, jata

woh, jya, jata

hum jyi jate

toom jyi jate

wi' jyi jate

N.B. Gya is as frequently used as jya -

Wahid or - chturnal -

I shall, or may have & been

Mya hooa ho, oonga

too, hooa ho, ~~oonga~~

woh, hooa, hooega

hum, hooi hooengi Juma

toom, hooi hooi

wi' hooi hooengi.

Mya jya jaoonga

too jya, jaoega

woh jya jaoega

Hum jyi jaoengi

toom jyi jaoi

wi' jyi jaoengi

me, be, be then Imp: ^{or} Mood: Umen ka halat -

ho, oon, mya

hu, too

owei woh

hooen. hum

too. toom

orven, wi'

mojhi' pona di'

oosi kona di'

humen hoi' des.

oonhen hoi' des

also

hooe, e or hoo, jee, e

ho, eo, and joo jee, e

hooe o hoojoo

hooe o hoojoo

also

may or will be
may be

ma be - be thon d		
ja, con myn	moojhi jana di	also
ja, too		ja, ee too
saive woti	oosi jana di	ja, ee, o woti
saive kuni	kunnen jani deo	
ja, toon		
saive sui	sonnen jani deo	ja, ee, toon we

mayor with be
pray be -

murder kechakub -

Int: ^{re} - Mood

Present - but man human -

Bond, or janc / ho, oji / to be

maee gureb -

hoo, a hona - jya, jana - to have been -

khawick -

hoo, or jya chakna to be about to be -

Parti: Ac:

Parti: Pass

ism i, faul -

ism, i, mu, fu, ool -

Present but man

but man -

hoo, gya - hun, being or - gya, hoo, being or has been
having been

Maee moobhan -

ho, ho, e

ja, d jai

hoki

jaki

on or after being

hokun

fakun

having been -

hokunke

fakunke

khawick -

hoo, a or jia ch 'ta a - nt being -

~~Man of the seagull~~

~~Active~~ Vasi -

- Fiel - Chiddana to the scream -

Ind^{re} Mood -

mooshur pe halut -

Present tense bestrum human -

Myn	chillate	hon	-	Wahid	} I scream &
Too	chillata	ky			
Moh	chillata	ky	-	Juma	
Mum	chillate	byn			
Tom	chillate	ho.			
Wi	chillate	byn	-		

masu moosham

Myn	chillate	^{oa} to		} I was screaming
Too	chillate	^{oa} to		
Moh	chillate	^{oa} hooa		
Mum	chillate	^{oé} hooi		
Tom	chillate	^{oé} ho, oé		
Wi	chillate	^{oé} ho, oé		

maee mooteuripib —

Mye - chillota tha
Too - chillota tha
Woh, chillota tha
Hum chilloti thi
Toom chilloti thi
Wi chilloti thi

I did scream —

maee yuree —

Mye chillota hoorn —
Too chillota hy —
Woh chillota hy
Hum chilloti hyn
Toom chilloti ho,
Wi chilloti hyn

I have been screaming

maee bued —

Mye chillora thu
Too chillora tha
Woh chillora thi
Hum chilloti thi
Toom chillora thi
Wi chilloti thi

I had been screaming

khawick

Myn chilla, onga
 Too chilla, ^uge
 Moh chilla, ^uge
 hum chilla, enge
 Tom chilla, ^uge
 Mi chilla, enge -

I shall or will scream

mooxanne halut

bertman

Myn chillacon
 Too chillawu
 Moh chillouvi
 hum - chillawen
 Tom chillas -
 Mi chillawen -

I scream
 I beat, ^{also} may or can beat -

maru ~~mooxanne~~ mootowup

Myn chillate
 Too chillate
 Moh chillate
 hum chillate
 Tom chillate
 Mi chillate

I could ^{scream} beat also might have or had

AB This term is used as follows

Myn chillate hote or myn chillate
 hote hote

maee ~~maee~~ ~~apth~~ garub

myn chillat' boom
too chillaa hy-
wok chillaa' hy-
hum chillai' hym
toom chillai' ho.
wi' chillai' hym-

screamed
I may have beaten —

maee ~~maee~~ —

myn— chillaa, a hota
too chillaa, a hota
wok. chillaa, a hota
hum chillai' hoti'
toom chillai' hoti'
wi' chillai' hoti'

screamed
I had or might have beaten

bhauwks —

myn chillaa, a ho, oony
too chillaa, a ho weya
wok chillaa, a ho, weya
hum chillai' ho, engi
toom chillai' ho, Ozei
wi' chillai' ho, engi

I shall have beaten

humu halut—

chillaon	my in	} ———	} chillana & ni de & deo	Also	} chillaco, wch { chillaco } toon we	} may can beat, pray teat— scream
chilla —	too.					
chillae	wch.					
chillaen	hum					
chillas,	toon					
chillren	we,	oonhon				

mudun —

brutman

chillana — to beat — scream

mare mooterupoth —

chilla, a hona — to have screamed —

thawick —

chilla chakra to be about to beat

win a fact

brutman — chilla, a ~~gyo~~ ho, a beating

moolham
mooterupoth — chilla, a beater

mare guab, chilla — chillae

chilla ki

chillakun ki, chillakun } having beater
 } after beating

thawick — chilla chakta about beating

Khilana - to feed -

Active Voice

Maroot ke sughe men -

Indicative Mood

mooshun ge haath

Present Tense, notman Zunnan

Mein khilata hoon

Tu khilata hai

Wo khilata hai

Hum khilati hain

Hum khilati ho

Me khilati hain

Wahid

I feed -

Imme

maare mooshun

Mein khilata

Tu khilata

Wo khilata

Hum khilati

Hum khilati

Me khilati

I feed, the

maee mootuwupip -

Mya khilate tha
Too. khilate tha
Nth khilate tha
Kum khilate thi
Grom khilate' the
thi' khilate' the

I was fed 5.

manethumeb -

Mya khilaa hoon
Too khilaa hy
Nth khilaa hy
Kum khilai hyn
Grom khilai ho
thi' khilai hyn

I have fed -

Maee hued

Mya khilaa tha
Too. khilaa tha
Nth khilaa tha
Kum khilai the
Grom khilai thi
thi' khilai the

I had fed

Myn khilaongu
Too khilawey
Mok khilaweyi
Kum khilaweng
Toon khilao
Me khilawengi
or

I have or will feed

Myn khilata chakta hom
Too khilaa, chakta hy
Mok khilap chakta hy
Kum khilai chakti hyn
Toon khilai chakti ho
Me khilai chakti hyn

musance halut —
butman luman —

Myn. khilaon
Too khilawi
Mok khilawi
Kum khilawen
Toon khilao
Me khilawen

I feed, may or can feed

Masee mootwoupik -

Myn *khilata*
Too *khilata*
Moh. *khilata*
Mum *khilati'*
Form *khilati'*
Mi' *khilati*

I could feel, might have or had felt
 This is also declinable —
myn khilata hote, or *Whilata hoo*
hoo, *hote*

Masee qurub —

Myn *khilaa* *ho, on*
Too *khilaa* *howe*
Moh *khilaa* *howe*
Mum *khilae'* *howen*
Form *khilai'* *ho, o.*
Mi' *khilai'* *howen*

I may have felt

Masee bued

Myn *khilaa* *hote*
Too *khilaa* *hote*
Moh *khilaa* *hote*
Mum *khilai'* *hote*
Form *khilae'* *hote*
Mi' *khilai'* *hote*

I had fed or might have fed

Shawick

myn khilla, a hoonga
Too khilla, a hoonga
Wish khila, a hoonga
Hum khila, a hoonga
Toon khila, a hoonga
Me' khila, a hoonga
I shall or may have
fed -
mum ke haluk.

Khilaon myn
Khila - too
Khilawé. wh.
Khilaon hum
Khila toon
Khilaon - wi
I may feed, may feed
mum ke haluk

bestman khilana - to feed —
more moother khilaa home to have fed
Shawick. khilaa chakna to be about to feed
is in i fact

bestman } khilata ho, a — beating
moother } khilaa. hooa — beaten —

mootherupis { khila — khilake
khilake khilake

Shawick khilaa chakto - about beating —

Khilaa jana —

mayhool ke segher men —

Murdu —

— behtman Zuman —

syn. Khilaa jata /
For Khilaa jata

My dear Sir,
I have the honor to acknowledge
the receipt of your letter of the 11th
inst. in relation to the
affairs of the
Company.
I am, Sir, very respectfully,
Your obedient servant,
J. B. Smith

Received of J. B. Smith
the sum of \$100.00
for the same
J. B. Smith

Tuborn hat - expression of joy
hital; locked up -

is way hitter by: all the shops
are now shut up

sea mana, how can it be otherwise

~~to be seen~~
to be seen to feel in the dark

Butterfly slowly - deliberately -

gushkna to form
guma - to excavate

Ghuma whole

chuma, to
chuma to grace

look look at the dog

look pitte a very rich or worth a lot

substantial - an earthquake

in the pool a mushroom

the world

old the to try to make use

— *beach up* —
rough water by the shore
— *new building* —

from the other
to the
the

the

Tuborn hat - expressing joy
hital; locked up -

is wapt better by: all the shops
are now shut up

hea mana, how can it be otherwise

~~to be~~ to feel in the dark

But ~~entirely~~ slowly - deliberately -

gunkhna to form
Guna - to excavate

Ghinn whole

churna, to
churna to grace

look look at prodigal

happy as a virgin or worth a king

butchical - an earthquake

in the be pool a mushroom

is the the world

the word the to try well as we

for Wednesday
afternoon 1845

Friday 1845

11 Decr - Daily

Good, much snow

being down between
north the leafy not in
smoothing - ~~the~~ the smallest
more smooth the sun

not at all - is always in the hope

king's, never,

baywarda directly

bahwarda indirectly

little

be...

letter, of a disease - much

❖

شاه
میرزا
سلطان
محمد
شاه
میرزا
سلطان
محمد

۱

۱۰۰

PRACTICAL OUTLINES,

OR A SKETCH OF

HINDOOSTANEE ORTHOEPEY IN THE ROMAN CHARACTER,

EXTENDED

WITH THE VIEW OF FACILITATING THE TRANSPOSITION OR REVERSION OF ANY COMPOSITION CORRECTLY FROM ONE CHARACTER TO THE OTHER, ON PRINCIPLES FORMERLY ATTEMPTED BY VOLNEY AND OTHERS, FOR THE ACCURATE DISCRIMINATION OF ORIENTAL ORTHOGRAPHY, WHERE SIMILAR SOUNDS ARE REPRESENTED BY DIFFERENT SYMBOLS IN THE PERSI-ARABIC ALPHABET, ACCOMPANIED WITH A NEW AND IMPROVED METHOD OF PERSIAN AND NAGREE ORTHOGRAPHY AND CAREFULLY ADAPTED TO THE GRAND COLLOQUIAL LANGUAGE OF INDIA.

THE present plan of discriminating the Roman letters by figures in imitation of KENRICK differs from the former, published long since in my Dictionary, in the very few essential particulars enumerated below. These are in fact attended to now, in order to accommodate the whole to the present highly improving state of Oriental knowledge among us, and if possible to secure that stability, which the system itself when deliberately examined under this slight alteration, may be yet found to deserve. The Nagree redundant characters or harsh Hindoostanee letters du, ru, tu, shu, k_hu, ch_hu, kshu, ḍ, ṛ, ṭ, sḥ, ḳh, ḳḥ, cḥḥ, ksḥ, also nasal ṇ, and semimute ẉ, are discriminated so. To denote ع uen or ین yn with coalescing vowels or alone, ح hhe, ص swad, ض zwad, and ط to; ā, ā, ā, ū, ē, ēē, ī, ō, ōō, ōō, ōō, y, y, h, s, z, t, are used. When the uen precedes the coalescing vowel, it is distinguished by ā, ōō, which is just reversed in ā, ēē, ōō, y, as will appear in the examples below.

The above premises being settled, initial a, u, e, ee, i, o, oo, y, must always represent an ulif with its vowel or vowel points; as a final u, i, must necessarily denote the silent aspirate ~ termed ha'e mukhfee.

The diphthong ou in found will in future be expressed by *ou*, a very good reason, that it is actually composed of the short u and o compressed in pronunciation together. Whoever shall attempt thus to form by analysis the true *fo-und* of the diphthong here will never succeed, let his utterance be ever so rapid. On the contrary, if tried *fo, fu-ond*, with sufficient compression and celerity, the real power of the combination will be (*fu-ond*) found confirmed analogically in the Arabic language, by the *و* *wa*, *o* *sakin* *maqubl* *mustooḥ* of *و-ت* *huol fear*.

The *s* is always used for *ش* the lisping letter in *sabit*, the *z* for *ز* the *zo*, and *z* for *ز* *zal*, and *a* for *ا* the ulifi *muqsooru* in *Moosa*, *عيسى* *Eesa*. The foregoing symbols though thus marked 1, 2, 3, are still as plain and well known, as a, bee, cee. The pronunciation of the whole is very little affected except *d*, *r*, *i*, &c. by this numeration, so that a very slight effort of recollection will be required in those who know any thing of my orthography, for their memorial appropriation to this or that particular Oriental letter in any transpositions from the colloquial language of India.

In manuscript, as the figures never run beyond 3, the learner has little more than two things to recollect, a dash below the letter, so *a* for *a*, &c. and one above or a curve for *a*, &c. thus *ä*, *ā*, *ö*, *öö*, as to the student may seem most convenient. The discrimination of all the rest is self evident on fixed positionary principles which every tyro knows, and which need not be detailed here. The Hindoostanee scholar therefore, in transposing that language from its appropriate characters, the Persian and Nagree to the Roman, or vice versa, cannot in future encounter any difficulty whatever, because every symbol as now discriminated must speak for itself. At all events, the author of this system will leave his readers without repining to adopt and follow that mode entirely, which their own experience and judgment may hereafter point out to them as the best in theory as well as practice. If the methods proposed here be really good, any thing he can urge further will not make them better, nor will the mere assertions of those who disapprove of them make matters worse. From the specimens in these sheets the learner will per-

sounds. When our characters fail me either in marking the enunciation of sounds or the various letters having similar powers, I have then recourse to the figures 1, 2, 3, as mere deviating or redundant letters to guide the learner to them in the originals, without altering the pronunciation to any observable degree, except where the first of the digits or cypher is adopted in the very few, like $\overset{\circ}{d}$, $\overset{\circ}{r}$, $\overset{\circ}{t}$, $\overset{\circ}{n}$, $\overset{\circ}{w}$, $\overset{\circ}{o}$, $\overset{\circ}{oo}$, $\overset{\circ}{oo}$, $\overset{\circ}{sh}$, $\overset{\circ}{k}$, $\overset{\circ}{h}$, $\overset{\circ}{k}$, $\overset{\circ}{h}$, $\overset{\circ}{ch}$, $\overset{\circ}{h}$, $\overset{\circ}{ksh}$, and $\overset{\circ}{a}$, already stated.

This expedient of numbers, which by no means disfigures the letters, has been progressively adopted by KENRICK, SHERIDAN, and WALKER, with apparently the greatest success. As it is no dereliction of my original method, and as an improvement of it seems to have met with general approbation, for reasons which are almost unanswerable, from those judges to whom I have yet submitted it, I shall in future act accordingly. The private opinion of some few respectable friends nevertheless runs counter to the majority, so very difficult it is, in attempts like the present to please every body. I must confess that the idea alone of extensive utility and typographical uniformity has prevailed more with me in figuring the types, instead of mixing those of several alphabets together, than any conviction of great precision or superiority on one side more than the other. My plan now awaits the decision of the public, and I shall still be happy to hear the sentiments of able critics that I may yet avail myself of the talents and liberality of my contemporaries, who may thus wish to forward the progress of Oriental literature, by enabling me through time to publish a plain and practical system of orthoepy and orthography among British Indians. One great aim is the utmost state of possible perfection in all my labours, and in every thing connected with the Hindoostanee language. I shall ever be happy to acknowledge the sources of any literary information with which I may be favoured, and therefore can feel no repugnance in soliciting assistance in this open manner from the literati here. That author who expects merited credit for his own works never should adopt the narrow policy of concealing the abilities and exertions of others, for no man need be ashamed of borrowing who is willing to repay; it is therefore

To enumerate all the difficulties which occur to obstruct the progress of the student in Oriental literature at his first outset, would require a volume alone, especially if any adequate attempt were made to obviate at the same time those obstacles which *prima facie* seem almost insuperable. In this essay I shall limit my observations in a great measure to one language and its appropriate symbols only, applying occasionally for the improvement of the Persian also, what principally relates to the Hindoostanee language and its well known Nagree and Persi-Arabic characters. I need not dwell in this place upon the impediments which the Hindoostanee tongue in particular has encountered in its advancement towards perfection. By profound scholars who have quaffed intoxicating draughts at the inaccessible springs of eastern lore it has been denied the name and nature of a language, because it possesses, they alledge, no proper character. Shallow observers and the whole herd of mere smatterers in the Persian tongue greedily catch at this dogmatical criterion, without once reflecting that by the same test most of the European languages, if not the Persian itself, would forfeit that appellation on similar grounds with the language of Hindoostan. How long ignorance, envy, interest, and pride, may meanly co-operate to prevent the popular speech of India from rising into estimation, or ultimately with what success are questions that I shall not discuss at present, however determined I may be to counteract the effects of such combinations upon principles which no man need be ashamed to own. To facilitate the acquisition of the Hindoostanee by enabling the learner to read any portion of a book correctly and fluently, long before he knows much of that language, I have attempted a very concise but radical improvement of both the Persian and Nagree types. If the scheme be founded on real utility, there can be little doubt of its general adoption, as far as relates to the Hindoostanee at least, whatever the Persian scholar may decide on its commodious application to that language. The person who is not a tolerable adept in these two languages before he presumes to read any author, will soon discover that the letters as now written may help him painfully to decipher instead of perusing what chance or impertinence may submit in that form to his capacity as an Orientalist. Nay, his rank as

Few things can be so very discouraging to a novice as the impossibility of proceeding one step with such a sentence as

کل کل گل گل گل ہو گیا کل کل کل کل کل ہو گیا

kul gool gul kool gil hogya,

without a previous knowledge of the various sounds and meanings of each word here. That my plan will completely obviate this and every similar ambiguity in the Hindoostanee and Persian languages, without being crowded with diacritical points, must be evident from the sequel. It has already been subjected to a rigid examination by the natives, and is indebted to them for several important improvements, especially to NUJM OOD DEEN, the Qazee ool Qoozzat, a man of considerable taste and learning in this place. Though all of them acknowledge the great use of my orthographical system in respect to the Hindoostanee, which they now read with satisfaction and celerity combined, still some very sensible men contend, that its adoption might prove pernicious in the Persian. They insist, that a student, who acquires this language through the medium of my orthography alone, will hereafter be puzzled by every sentence he may meet with in the common hand of this country. I answer, that we cannot remove too many such stumbling blocks out of the road for beginners, in this or any science, provided it be our interest and inclination to make every step they take at first as pleasant and easy as possible. It is a well known fact, that a man who is really master of any language will be able to decipher the same by adequate pains from whatsoever symbols it may be expressed in, and that the more we absolutely know of the Persian tongue before we attempt the broken hand, the less we shall be at a loss to read it in that disguise, hieroglyphics, or in short under any other form it may yet obtrude upon us. The contrary argument amounts simply to this, that writing not being half so plain and distinct as our printing is, we should preposterously insist on children preferring the acquisition of the former to the latter. This would be literally forcing them to walk before they can stand, merely because they might

ed by a process which unites simplicity and precision with great elegance of form, as the reader will perceive in the examples here. This consideration alone induces many of the learned Hindoostances to believe, that my mode of writing the Hindoostanee tongue in the Persian character only requires to be well known, in order to be generally adopted on the broad basis of great convenience and the most obvious advantages. Some of them conceive with me that this is one of the desiderata long wanted in the Persian also. As there are probably six ^z zuburs to one ^z zer or ^z pesh in the Hindoostanee and Persian tongues, much trouble has been avoided by supposing every consonant has, like the Nagree, the inherent zubur, unless when marked otherwise by the two short vowels zer and pesh. To accommodate my system to the various opinions that exist respecting the comparative fitness of the Persian and Nagree character for the colloquial speech of India, I have endeavoured to reform this last also, with a success which has already surpassed my most sanguine expectations, and by a device so easy, that a student may at one glance comprehend the whole. The three modes which have been exhibited below for these types alone or conjoined will qualify the public to judge for themselves, without being biased by my opinion, which cannot be sufficiently established to admit of detail until further experience shall decide the matter at present in suspense. Should any curious observer remark that there is some inconsistency in my attempt to recommend the Nagree now, I can only reply that my religious, political, and literary Creed, is not of that incorrigible stamp to force me for ever to shun what is right, merely because I was once wrong. Having originally drawn up the new orthographical rules for the convenience of the Moonshees and myself in the Hindoostanee language, I shall proceed to translate the whole in order, before the insertion of the exercises here. These will I hope elucidate whatever can be required on this difficult, but very important subject, and pave the way for every reader to peruse the Hindoostanee with ease, correctness, and dispatch, in whichever of the characters he may wish to employ. As all my own labours for private or publick use shall hereafter be published, and printed in one or other of these symbols, I need not insist on the advantages and necessity of acquiring them properly now. Should any of my readers ob-

Advertisements in the Bombay Gazettes, the internal Civil and Military Accounts, Correspondence, News, Private Intelligence, &c. of India, all in that character. I may in short call upon such a cloud of witnesses from the financial, commercial, and even the political departments in favor of the Nagree and against its proscription, as must extort an acknowledgement of its unbounded utility from every man of candour, liberality, and real local knowledge in this country. I have been in the habit of throwing down the gauntlet on literary grounds here, not so much from vanity, ostentation, or the certainty of victory, as from a sincere wish to learn the truth, even at the expence of that defeat which probably awaits me. To be fairly knocked down with weighty reasons is tolerable, but to be meanly foiled in a contest on science by mere shrugs and grins, or whispers and smiles, is a species of foul play that human nature cannot very patiently bear. POPE must have felt the cruelty of such injuries when he alludes in some well known * lines to the despicable jealousy of ADDISON, who could not hear with any complacency, that there was a man of genius or ability alive as a poet but himself. Emulation is a noble feeling, and boldly courts a trial of abilities in open day, while envy sneaks in the dark like an owl, who dares not face that light which might bring its nominal wisdom to merited detection and disgrace. Could I, as an Orientalist, form so very humble an opinion of myself as to believe, that the literary observations I have from time to time made, are unworthy of notice or controversy, those men whose sentiments are at variance with mine would act right by affecting to treat my remarks with the fullen scorn of deaf and dumb contempt; but as long as I possess some confidence in my ability to confute them, I shall attribute their silence to another, and perhaps

* Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne,
View him with scornful, yet with jealous eyes,
And hate for arts that caused himself to rise;
Who but must laugh if such a man there be?
Who would not weep if Atticus were he.

on the contrary, any author who publicly calls on his opponents to answer him, generally finds that they soon do so, and often in a masterly manner to his cost, but greatly to the improvement of science and the establishment of truth. Were a stranger to hear the learned harangues which frequently occur at the festive boards in India on local subjects too little understood, without knowing how very few of these can be submitted to the test of public discussion, he would naturally conceive, that Oriental learning, instead of being still in the cradle here, had already reached the mature vigour of manhood. But what must be his disappointment and surprize, when he finds that on objects of primary consideration, comparatively speaking, all our boasted knowledge hitherto could be contained in a nut-shell, which he certainly would do if he resided among us for a sufficient period, and preserved the use of all his faculties entire.

I have known many instances of young officers being most strenuously advised by their seniors on joining their respective corps to sit down immediately to learn, not the Hindoostanee, which alone prevails in the army, but the Persian language. If this be not the folly of ignorance, cherishing ignorance, I know not what to call it, unless by exposing the flimsy veil which hides the true nature and tendency of such counsel, we confer upon it a much harsher name. Are these sentiments of mine delusive, absurd, and unsupported by facts, if so, I once more challenge all the Baboos in India, with the whole train of their dupes and abettors, to prove that my assertions are misrepresentations, and my notions entirely wrong. If I shrink from fair public criticism and self-defence, then am I that fool, madman, or impostor, which ignorance, venality, pedantry and pride, now under the rose consider me. They dare not speak out before a candid tribunal, because they are conscious that one of us must there fall in the contest. Were the mischief confined to those men only who being at the outset of their career in India completely in the dark, are determined to continue so to the end of the chapter, I would consider my labour in this department wholly useless. When I see however that the most persevering attempts are still continued to perpetuate error, when I know the grand reasons which have hitherto pre-

and both parties together, possessing also by dear bought experience some local information, I shall continue my efforts for the mutual prosperity and happiness of the governed and governors here, by the diffusion of useful knowledge among my countrymen. Whether this scheme will yet be considered as one good proof of my zeal, time must discover, I can however affirm, that by it as well as other efforts to support their dignity among the natives, and to reconcile these to their conquerors, in the most important concerns of life, I may with a safe conscience declare, that I mean well, be the result of all my labour what it may. Nothing can please me better than to see men think for themselves and act with becoming judgment and spirit accordingly. What vexes me most is to hear of an ignorant pretender to Oriental learning, or another who knows not a syllable of the matter, dogmatizing and advising upon it, often among the unexperienced with the most baneful consequence; and from motives, I have great reason to fear, the most detestable to an honorable mind.

That the Moonshees may be as useful as possible to their several Pupils, I have strongly recommended to the whole of them an immediate acquisition of the Roman, Italic, and Script characters. This will enable them to communicate the true pronounciation of every word to beginners, and facilitate literary intercourse, when it is most irksome to all parties concerned, which indeed is often so intolerable as to create an insuperable disgust to the languages of India. For these reasons, I have given in the sequel, specimens in all of the above Characters, and I flatter myself with the most salutary effects.

RULES for WRITING the HINDOOSTANEE LANGUAGE in the PERSI-ARABIC CHARACTER.

I. The several marks adopted here are not entirely arbitrary, having commonly some congenial affinity with the sounds defined either in the English or Persian language, which a little ingenuity in the learner will soon discover. The points under or over letters have been omitted where-

ہندوستانی زبان لکھنے کا قاعدہ فارسی اور عربی حروف نہیں

پہلا قاعدہ اس قاعدے میں جو نشان اعراب کے واسطے مقرر کیے گئے سوا کہ
اپنی جنسیت کا علاوہ صوت متین سے رکھتے ہیں خواہ انگریزی میں ہو یا فارسی میں۔ یہ
بے سبب نہیں جسکو تصور آ بھی زبان ہو گا سو بھی اسے سمجھے گا کیے کی حرکات
کا نشان حروف کے اوپر ہو یا نیچے ہو جسکے چھوڑنے سے کسی طرح کا خلل نہ ہو سو
ترک کیا گیا اور یہ سمجھیں کہ امتیاز عیاں اسی سے ہر ایک فائدہ لیا گیا چنانچہ لفظ
گُل و گل میں حرف گاف و کاف ظاہر ہی

II. Every consonant including the ' humzu or initial ulif, not vi-
sibly followed by other long or short vowels, possesses by the present
plan the inherent Nagree u or ' zubur, as illustrated in page 5, where
all the vowel points may be recognized in their proper places, although
the ' zubur be invisible by this and the foregoing rule.

دوسرا ہر ایک حرف صحیح مع امزہ یا الف ناکلمہ جسکے ساتھ اذ رکڑی حرکت ظاہر
یا حرف علت ساکن نہ ہو وہ خواہ مخواہ مفتوح رہے گا جیسا ناگری کے ہر ایک
حرف میں فتح مضممری چنانچہ واضح ہو گا پانچویں صفحے میں اور وہاں ہر ایک
اعراب اپنی اپنی جگہ پہچانا جاگا اگرچہ حرکت زبر اس اور اوپر کے قاعدے
سے مخفی ہی

III. When two consonants or a double one marked with the " tushdeed
occur medially, they are for the most part divided between the preceding
and subsequent syllables; at the end of words however, they are very
apt to remain united together, and have no intervening short vowel, es-
pecially if there be fewer than five letters, or the two last be preceded

afceyut, the double **تی** is very embarrassing, because the first portion of the same letter has in fact often a different sound from the last, which has the properties of a consonant, while the former preserves the powers of a vowel. When the sound of ee precedes the coalescing y, a **ز** will appear in the Persian character as above.

تیسرا جب و و حرف صحیح اول ساکن ثانی متحرک یا ایک مُشدّد کلے کے بیچ
ہیں آویں اکروے منقسم ہوں گے اگلے اور پچھلے چیز تہی کے ساتھ باعتبار
جز انگریزی کے کہ وہ صرف ایک حرکت ہی سکے کا اعتبار نہ ہیں لیکن اکثر و
کلے کے آخر میں باہم مایں یا پ کے ہیں بدون حرکت کے رہیں گے خصوصاً جب
کہ کلے بیچ حرفی سے کم ہوں یا و حرف آخر کے ماقبل کا حرف عادت ہوں جو سب تر
یئر - بابل - مستقل - تخلص - سلطنت - سلامت - گرم - راست لفظی عبار رعیت
ادریت عافیت کی یاے مُشدّد انگریزی املا میں حیرانی ہی کہو کی صورت یاے
اول کی حقیقت میں ہمیشہ مخالف یاے ثانی کی صورت سے ہی اس واسطے
کہ یاے اول حکم رکھتی ہی حرف رتت ساکن کا اور یاے ثانی حکم حرف صحیح
متحرک کا اگر یاے اول معروف ہی تو اس کے ماقبل خطا کسرہ رہیگا

IV. When the last letters of words cannot easily be articulated without the intervening vowel, it is obvious that they must possess one or other as **سبب** subub, **خلل** khulul, **چکر** chukkur, **علمت** úlamut. Mere finals (with a very few Arabic exceptions, as **اقبال** iqbalu hoo, **علیہ** ùlehi, &c.) are quiescent when the **یزاف** izafut, the conjunction **و** or **ہاے** mukhfee, do not extend them as in **بندہ از تاسیر آب و ہوا** bundú uz taseeri abo huwa; we would otherwise read **بند** bund, **تاسیر** taseer, and **آب** ab only.

سہرہ کی یہ ایک مستحکم ہونے کا جیسا سبب خالص ہے۔ علامت اور لکھنے کا اس حرف
حرف ہمیشہ موقوف ہی بشرطیکہ اضافت و حرف عطف و نامے محقق کے سبب مستحکم
نہ ہو جائے۔ ازنا شیر آب و ہوا نہیں تو پھر ہا جائیگا۔ صرف بند تا شیر آب سے سوائے کبھی
ایک لفظ مرکب عربی کے مثلاً اقبائے و عایہ وغیرہ

V. Two consonants at the beginning of a word or syllable cannot well exist without a short vowel, except in those from the Hinduwee, which are not easily expressed by the Persian letters: whence the names Smith, Spalding, become Ismith, and Sipalding or Ispalding, شراب shurab, خراب khurab, صراف surraf, are not shrab, crab, or sraf; Krishn pran, پران prem, بریم become in the Persian character Kirishn, puran, &c.

پانچواں وہ حرف صحیح کلمے کے یا جز تہجے کے اول میں ساکن نہیں ہونے کے لئے بخوبی
مگر ہندی زبان میں کہ جنہیں فارسی حرفوں میں جیسا جاسیے لکھ نہیں سکتے
ہیں اسی سبب سے نام سمت سپال رنگ ہونے لگے ہیں فارسی میں اسمت
سپال رنگ یا سپال رنگ لفظ شراب خراب صراف نہیں ہونے لگا شراب خراب
صراف لفظ کرشن بریم پران فارسی حرف و ف میں کہا جاتا ہے کرشن بریم
پران وغیرہ

VI. To prevent ambiguity in ہوا huwa, ہون puwun, ہیر fiyur, ہریں huryul, خرب khubur, برکت burukut, and similar words, the zubur is carefully inserted, that these may not be read hooa, ہوا poon, ہون khubr, &c. as per Rules III, and VIII.

چھٹواں واسطے رفع استیباہ کے لفظ ہوا ہون ہیر ہریں خبر برکت ہوا اور ہوا کے
زیر دیا گیتا کہ ہوا۔ ہون۔ خبر وغیرہ نہ پڑھا جاوے بلکہ ہوا ہون ہیر ہریں خبر
اتھیں کے

the Perlian character, highly and. The three last close syllables, but cannot be initial aspirates in the genuine sense of this term.

مساروان نامے مضمر ناگری کے حروف صحیح ہیں جو الی سوز فارسی کے حروف و نمائیں
نامے دو چشمنی ہمیشہ لکھی گئی تاکہ اس سبب سے بہار کھار دھو بخوبی متمیز ہو
بہار۔ کھار۔ دھار۔ سوز۔ تیرہ حروف ہیں جو آتے ہیں فرداً فرداً اس دھب سے
فارسی کے حروف و نمائیں کہ۔ گھ۔ چھ۔ جھ۔ تھ۔ دھ۔ تھ۔ وھ۔ پھ۔ بھ۔ لھ۔
نھ۔ مھ۔ تین آخر کے آخر میں آویں گے اول میں نہیں

VIII. The Arabian *و* (finally) *ي* are always well known without any other mark as oo, ee, in *هوا* hooa, *فونا* foona, *شير* sheer, *سير* feer, *كي* kee, but being therefore unknown as o, e, these last have been noted thus *وٖ* (finally) *يٖ* and their diphthong sounds on similar grounds by *وٖ* (finally) *يٖ* for uo, ue, or y, in the words *فونا* fona, *فير* fer, *سير* ke, *فوا* fuo, *فير* fyr, *كير* ky, *كي*. In the plural signs of nouns, as every tyro must know that *و* alone occurs, there is no necessity for any other discrimination in *مردو* murdo, *لرکوں* lurkon, which can neither be *murdoo* nor *lurkuon*, *لرکوں* *مردو*.

آٹھواں مرتبہ کے واواؤریا کی صورت بیچ میں یہہ و۔ یہ اور آخر میں یہہ و۔ کی وہ ہمیشہ
معروف الی بغیر نشان کے چھانچہ ہوا سونا۔ شبر۔ سیر۔ کی۔ لیکن صورت واویاے
فارسی یا مجہول کی بیچ میں ایسی ذ۔ یہ اور آخر میں یہہ مے معاً و سی اور صورت
واویاے سائرین ماقبل مفتوح کی بیچ میں یہہ و۔ یہ اور آخر میں یہہ ی تائی ہی
مثلاً سونا۔ سیر۔ کے۔ سوز۔ سیر کی ہر ایک مبتدی جائے کہ صیغہ جمع میں حرف واو

IX. That the و و̇ termed mādoolu, and the yae mushmoomu, may not be confounded with other sounds, they are severally thus noted here in such instances as کھا کھن خوش khōōsh, kyoōn, kya.

نویں واؤ معدولے کے سرمیں سفیدی کی نہر واؤریاے مشمومے کے نیچے دو نقطوں کا ایسا
میشان کیا گاتا کہ اور صورت سے محال و نہ ہو جیسا خوش - کہوں - کھا

X. To prevent the vowels و می from becoming consonants, as the ulif occurs in the beginning, in like manner the humzu ُ is introduced medially as in اور uor, اوس os, ایمان eeman, آدمیوں admee, on, کیجئے keejee, داؤد da, ood, جاؤ ja, o, the ُ is therefore carefully preserved in this scheme also. In such words as گھائل gha, el, غائب the short sound so like the i or zer, is noted by that mark alone quasi ghajil, &c. گھایل

دسواں جو واو یا حرف علت کہ مراد ساکن سے ای اسے متحرک ہمزہ حرف صحیح کے
نہرؤ نے دینے کے واسطے الف اول میں آتا ہی اور ایسا ہی میں اس کے درمیان
میں امزہ چٹا نیچر اور - اوس - ایمان - آدمیوں - کیجئے - داؤد - جاؤ اس لیے اس
قاعدے میں ہمزے کو احتیاطاً رکھا گیا اور مثل لفظ گھائل غائب کے جو ہمزہ مذیستہ
ہی سوزن نشان ام کا حرف بصورت یہاں مکتور کے زیر سے کیا گیا چٹا نیچر غائب
و گھایل وغیرہ

XI. The nasal ن unless when followed by ب پ د ت ج چ گ ک in the middle of words appears thus ن and at the end ن.

اگراوان نوین مخدو نہ اگر حرف ب پ د ت ج چ - ک گ کے مانہ ہوئے

XII. The long initial a is thus marked, medial and final a in بابا having almost the same power by position alone, require no other sign, except in some few examples like mural مائل &c. When the very short sound or u is denoted by the ی in موسی Moosa, the ulif is inserted as in this instance, and where the long sound is otherwise invisible, it is made visible thus صلوٰۃ ilahee, sulat for which in part see the next Rule.

بارہواں ارف مہر ویکو اول کلمے میں ساتھ ہد کے نشان دیا گیا مثلاً حرف آ اذر آخر میں بھی قریب اسی صوت دراز کے ایسا جیسا لفظ بابا سو اس پر کچھ نشان ضرور نہیں مگر کسی ایک لفظ کے سیج میں مثلاً مائل وغیرہ جب ارف مقصودہ بصورت یا کے ہر تب اسکے دامن میں ایک ارف لکھا جاتا ہے جیسا موسیٰ جس لفظ میں صوت دراز نمودن و تیس ہر ایک حنجر ی ارف دیا گیا مثلاً الہی - صلوٰۃ

XIII. The harsh د ر و du, ru, tu, &c. are thus marked above, and on similar principles the letters ال و ی are so discriminated below in فیتاریخ فیتاریخ fittareekh, ابو القاسم filhal, خویشتن sulat, بسم اللہ الرحمن الرحیم bismillahirruhmanirruheem, khefh. See the Rule above.

تہووان دت ترقیہ وغیرہ پر اس خط عرضی اور ارف لام یا او کے نیچے وٹا ہی خط واسطے امتیاز کے بھی مقرر کیا گیا مثلاً فی التاریخ فی الحال ابو القاسم بسم اللہ الرحمن الرحیم صلوٰۃ خویشتن

un however is always distinguished in Roman characters by the -hyphen as above, and in the Nagree thus क़सदन् मसतन्. For every thing else the table must be consulted.

جو دہاواں ہائے مخفی فارسی کی ہندوستانی کی ہوی الفطری نمائیں اکثر تصرف کے رو سے متصرف
 بیانیہ مجہول ہوتی ہیں اور ایسے ہی عربی الفاظ جو تصدّاء و مثلاً کے مانند ہیں سو اِلا کو اِکے
 اصالی حالت پر بحال کا بحال رکھا پر یہ اہمیشہ انگریزی حر فونمیں ایک ایسے
 خط سے امتیاز کیا گیا۔ اور مگر می میں اب الگ لکھا گیا ک़سदन् مसतन्
 بامی جو کچھ احوال مخفی ہیں سو حروفوں کے نقشے سے کل واضح ہو گا

THE principles on which the three characters adopted here have been accommodated to each other, and particularly on which the Nagree has been extended to express the guttural and other Persi-Arabic sounds, are in some measure self-evident, as well as the advantages of being thus enabled to express and read the Hindoostanee with the greatest precision in any of these characters. As the bare inspection of the subsequent scheme of the whole will, after what has been already said, more effectually impress the subject on the learners memory than the most elaborated detail, we may now refer to it for every requisite information. Few readers will advert to the labour and pains that have been required and exerted to reduce the present system to the form and perfection it has at last assumed, however ready they may be to carp at such errors as may be found, or to accuse the author of presumption, for thus daring to reform the Alphabets of no less than three languages. Many men indeed conceive every innovation like this, a species of treason against the republic of letters, and had they the power, would guillotine the author accordingly, without even the benefit of trial by jury. With all proper deference to such dogmatists, let us hear what one excellent judge at least has observed on this very subject.

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XIII

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XII

XI

[illegible]

“ Our English Alphabet and Orthography are disgracefully and almost
“ ridiculously imperfect; and it would be impossible to express either
“ Indian, Persian, or Arabian words in Roman characters, as we are ab-
“ surdly taught to pronounce them; but a mixture of new characters
“ would be inconvenient, and by the help of the diacritical marks used
“ by the French, with a few of those adopted in our own treatises on
“ *fluxions*, we may apply our present Alphabet so happily to the notation
“ of all Asiatick languages, as to equal the *Devanagari* itself in preci-
“ sion and clearness, and so regularly that any one, who knew the ori-
“ ginal letters, might rapidly and unerringly transpose into them all the
“ proper names, appellatives or cited passages, occurring in tracts of
“ Asiatick literature.”

Alphabetical arrangement being in general very arbitrary, and the particular form for a work of this nature not being an essential consideration, I have adopted the present series from the Nagree, because it certainly is founded upon more philosophical principles than either the Persi-Arabic Alphabet or our own. The Scholar must not be alarmed at the number of letters formally considered which occur here being no less than sixty-six, accompanied also with thirteen combinations, because the smallest consideration will reduce the whole in power and other circumstances to thirty-six only. By deducting eleven aspirates, four gutturals, three harsh letters, four mere modifications of z and n, six useless or superfluous letters, the number left will not exceed thirty-four, whence also by continuing the deduction of five consonous letters, we can come down even to twenty-nine, which after all is only four more than our own, and these consist of ee, oo, oo, uo, for which we possess no appropriate symbols ourselves. The truth is, we constantly forget, that our language requires not less than forty different sounds, to express which, we have twenty-five letters only, by a mode attended with much more inconvenience than the Hindoostanee Alphabet, which, as the preceding Synopsis will evince, is so abundantly supplied.

سید غلام عیسیٰ نام ایک حلیم مصر میں لڑکے کو یہ نصیحت کرتا تھا - بابا علم ہونور
 دیکھو دنیا کی ظاہر دولت پر ہرگز راعتماد نہیں - کہو رنگہ مال متاع پر ہزار طرح کی
 جزو کیم ای - سفر میں ہمیشہ آگ پانی کا ڈر - گھر میں چور چکار کا خطرہ - جوتوں
 آفتوں سے محفوظ رہنا غالب ای کہ مالک خود ایک بار گسی خرچ کر دالے - مامہوئے عرصے
 میں سب کا سب کھا بیٹھے - پر ہنر بھیر نہ چش سے کے ای - اُسے کبھی زوال نہیں
 بلکہ دولت ابدی کہیے تو جہاں - جو ہنر مند عارفان مغفلس ہوتو کچھ غم نہیں -
 کہہ نہ ہنر خود اُسکی ذات میں گزیرے بہا ای - جہاں رہے گا قدر و منزلت کم نہو گی -
 بلکہ صحبت اُسکی غنیمت اور جاہل بے ہنر سب جگہ ذلیل و خوار متکر گدا بے وقار بلکہ
 اپنی زندگی سے ناخوش دنیا میں بعد محمد گئی کے عشرت نہایت مذموم اور ناز و نصبت
 کے پیچھے فقر و فاقہ زبون - فضا کار ایک شہر میں فحط عظیم پر اجور خلقت کا از رو حام تھا
 ہر متفرق ہوا وزیر کے لڑکے جو نادان کم عقل تھے سو جہاں سے فقیر ہوئے اور کسب و کار
 ہنر کے باعث امیر - ای لڑکے اگر میراث باپ کی جات ہی تو باپ کا علم سبکھے

Sy, yud Ghulam Ēesā nam ek hukeem Miṣr men lūrke ko yih nuṣēehut kurta
 t̄ha, baba ėlm hoonur seek, ho doonya kee zahir duolut pur hurgiz i, atimad
 nuheen, kyoon ki mal muta pur huzar turuh kee jok, him hy; sufur men
 humeshu ag panee ka dūr, ghur men chor chukar ka khutru, jo in, h afuton
 fe muhfooz ruha ghalib hy ki malik khoōd ek bargee khurch kur dāle,
 ya t̄horē urse men sub ka sub k, habyt̄he, pur hoonur bu munzilu chushme
 ke hy oofē kub, hee zuwal nuheen, bulki duolut i ubudee kuhee, e to buja
 hy. Jo hoonurmund āqil mooflis ho to kooch, h ghum nuheen, kyoon ki
 hoonur khoōd oofkee zat men guohuri be buha hy, juhan ruhega qudr o
 munzilut kum nu hogee, bulki sohbut oofkee ghuneemut, uor jahil be
 hoonur sub juguh zuleel khwar tookur guda be wiqar; bulki upnee zindu-

men quht i uzeem pura, jo khilqut ka izdiham tha so mootufurruq
hooa, wuzeer ke lurke jo nadan kum uql the so juhl se fuqeer hooe uor
kumeenon ke hoonur ke ba¹²is umeer, u^e lurke ugur meeras bap kee chahta
hy to bap ka elm seekh.

Syyud Gholam Eesa nam ek bukeem Misr men lurke ko yih nuseehut kurta tha,
baba elm hoonur seekho doonya ke zahir duolut pur burgiz iatimad nubeen kyon
ki mal muta pur bazar turub kee jokhim hy; sufur men humeshu ag panee ka
dur, ghur men chor chukar ka kbutru, jo in^h afuton se mukfooz ruba ghalib hy ki
malik khood ek bargee kburch kur dale, ya t^hore urse men sub ka sub khabyt^hhe, pur
hoonur bu munzilu chushme ke hy oofse kubhee zuwal nubeen, bulki duoluti
ubudee kubee to buja hy. Jo hoonurmund aqil mooflis ho to kooch^h ghum
nubeen, kyon ki hoonur khood oofsee zat men guoburi be buha hy, jubaⁿ rubega
qudr o munzilut kum nu hogee bulki sobbut oofsee ghuneemut, uor jabil be
hoonur sub jugub zuleel khwar tookur guda be wiqar; bulki upnee zindugee se
na kboosh, doonya men bad omdugee ke oofrut nibayut muzmoom, uor naz o ni^a-
mut ke peeche fuqr o faqu zuboona. Quzakar ek shubr men quht i uzeem
pura, jo khilqut ka izdiham tha so mootufurruq hooa, wuzeer ke lurke jo nadan
kum uql the so juhl se fuqeer hooe uor kumeenon ke hoonur ke ba¹²is umeer, u^e
lurke ugur meeras bap kee chahta hy to bap ka elm seekh.

Syyud Gholam Eesa nam ek bukeem Misr men lurke ko
yih nuseehut kurta tha, baba elm hoonur seekho doonya ke zahir

huzar turrut kee jokhim hy; sufur men humeshu ag panee ka
dur, ghur men chor chukar ka khutru, jo in h afuton se
muhfooz ruha ghalib hy ki malik khood ek bargee
khurch kur dale, ya thore urse men fu ka sub khabyt he, pur
hoonur bu munzila chushme ke hy oof kee kub hee zurval nuheen,
bulki duolut i ubadee kuhee to buja hy. Jo hoonurmund
agil mooflis ho to kooch h ghum nuheen, khyoon ki hoonur
khood oof kee zat men guohuri be buha hy, juhan ruhega
qudr o munzilut kum nu hogee bulki sohbut oof kee ghuneemut,
uor jahil be hoonur sub jugut zuleel khwar tookur guda to
wigar; bulki upnee zindugee se na khoofh, doonya men bad
omdugee ke oofrut nihayut muzmoom, uor naz o ni amut ke
peechee fagr o fagu zuboos. Qazakar ek shuhr men guht
i uzeem pura, jo khilqut ka izdiham tha so mootufurrug
hooa, wuzeer ke turke jo nadan kum uql the so juhl se
fugeer hooe uor kumeenon ke hoonur ke ba is umeer, u e turke
ugur meeras bap kee chahta hy to bap ka elm seekh.

तनफ़ यत्ना इति फ़ावन् उस नाल कि सा राजप
 लोको की नीउ थी उस कसनत में जेव कतने ने इन को ग़ाफ़िल
 पाकर इस तनह मुअल्लक जे वत नाशली जो उनहे मुतलक ज़ाहिर
 नहूआ धन पहुँच कर यह बात बूली कि जेव कतनी गई नायान
 क्या करने इस ह़ादिसे नागहानी से निहायत न जीदः हूआ आबिनश
 अपने बेटे से कहा बचनदान यह नाल कि सू पन ज़ाहिर नहो
 लउके ने अज़ कीजो अपने फ़नमाये आ सो मैं कबूल कीआ नकरूंगा
 लेकिन इसके तिकन नकननेका जो फ़ायेदः हो सो मुहे मुत्तला
 कीजिये कि इस के इच्छा में क्या ह़ासिल कहा बाबा तौ मुसीबत दो
 अंद नहो ऐक तो अपना नुक़सान दूसरे दुश्मनों का तान

Ek shukhs dookandaree ke karobar se furaghut kur upne g, hur kee turuf
 chula, ittifaq-un oos roz kifee subub se u, en rah men logon kee b, heer
 t, hee, oos kusrut men jeb-kutre ne inko ghafil pakur isturuh mo, ulluq jeb
 turash lee jo oon, hen moottluq zahir nu hoo, a, g, hur puhonchkur yih bat
 k, hoolee ki jeb kutree gu, ee. Nachar kya kure is hadi se naguhanee se
 nihayut runjeedu hoo, a, akhirush upne bete se kuha, khuburdar yih raz
 kifoo pur zahir nuho, lurke ne urz kee jo ap ne furma, e, a, fo myn qubool
 kee, a, nu kuhoonga, lekin iske zikr nu kurne ka jo faedu ho fo oos se
 mooj, he moottulu keejee, e, ki iske ikhfa men kya hasil, kuha baba tuo
 mooseebut do chund nu ho, ek to upna nooqsan, doosre dooshmunon ka
 tan.

chula, ittifaq-un oos roz kisee subub se uen rah men logon kee bheer t,hee, oos kusrut men jeb-kutre ne inko ghafil pakur isturub mojulluq jeb turash lee jo oonhen mootluq zahir nu hooa, ghur puhonchkur yih bat k,hoolee ki jeb kutree guce. Nachar kya kure is hadise naguhanee se niba'yut runjeedu hooa, akhirush upne bete se kuba, khuburdar yih raz kiso pur zahir nuho, lurke ne urz kee jo ap ne furma,ea, so myn qubool kee,a, nu kuhoonga, lekin iske zikr nu kurne ka jo faedu ho so oos se moojhe moottulu keejee,e, ki iske ikhfa men kya hasil, kuba baba tuo mooseebut do chund nu ho, ek to upna noogsan, doosre dooshmunon ka tan.

Ek shukhs dookandaree ke karobar se furaghut kur upne ghur kee turuf chula, ittifaq-un oos roz kisee subub se uen rah men logon kee bheer t,hee, oos kusrut men jeb-kutre ne inko ghafil pakur isturub mojulluq jeb turash lee jo oonhen mootluq zahir nu hooa, ghur puhonchkur yih bat k,hoolee ki jeb kutree guce. Nachar kya kure is hadise naguhanee se niba'yut runjeedu hooa, akhirush upne bete se kuba, khuburdar yih raz kiso pur zahir nuho, lurke ne urz kee jo ap ne furma,ea so myn qubool kee,a, nu kuhoonga, lekin iske zikr nu kurne ka jo faedu ho so oos se moojhe moottulu keejee,e, ki iske ikhfa men kya hasil, kuba baba tuo mooseebut do chund nu ho, ek to upna noogsan, doosre dooshmunon ka tan.

ence of nearly twenty years. *E* particularly situated has been converted into *i*, *y*, or *yu*, in *ghajib*, *kya*, *nibayut*, instead of my quondam *ghaeb*, *keā*, *nibaet*, with a long train of such words, which it would be useless to enumerate here. To the above may be subjoined *uo* and *yoo*, for *ou* and *eu* in *duolut*, *yoorish*, formerly *doulut* and *eurish*. I long ago foresaw and sufficiently provided against the probability of the greatest part of these changes, as many parts of my works will yet testify. It may also be here predicted, that future scholars, from their more intimate knowledge of the Arabic and other Oriental languages, must be enabled to correct both the natives and me in numberless instances, where Hindoostanee orthoepy has long, and perhaps too often, ignorantly triumphed over Arabian and Sanskrit orthography. These observations will account to the learned for my *was̄tu*, *oolma*, *omra*, *hookma*, and a thousand others in lieu of *was̄itu*, *ooluma*, *omura*, &c. as they ought to be, conformably to the rules of the Arabic tongue. As all such corruptions, from the standard and test of the true pronunciation in every language, must in the end have a pernicious tendency, I can only palliate my own conduct instead of defending it, when arraigned on this head at the tribunal of the public, but it may be prudent now to keep my arguments in reserve till that time. The numerical discrimination of similar sounds by dissimilar letters may be thus illustrated here. Suppose I wanted to teach the Hindoostanees both to pronounce and spell *council* and *counsel* accurately, they might be desired always to distinguish soft *c* from *s* in their own letters by writing the first word کونصل and the last کونسل; a mode, the reverse of which might have been had recourse to among ourselves by the aid of *ſ*, *z*, *f*, *s*, &c. but this expedient in my opinion is neither so simple, uniform, nor comprehensive, as the substitution of figures adopted here. These two methods may be applied as far as necessary to every such case in both languages, and this illustration of the general principles on which the extended scheme is founded,

HAVING taken it for granted, that the reader has been well grounded *a priori* in my orthographical system, I have designedly avoided all mention of the convertible letters. In short, they would require a complete essay alone, as there are few consonants, and still fewer vowels, that are not constantly interchangeable among themselves; the learner must not therefore be surpris'd, should he discover hereafter many local deviations and provincial peculiarities, for which no provision has been made in these pages. The short vowels are so very obnoxious to change, that it is no easy matter on many occasions to determine which of the three is most unobjectionable, nay, this is frequently an arduous task to the natives themselves, and ought therefore to induce every liberal critic to be merciful in his animadversions on me. After a careful revival of this work, no errors or omissions have been detected, except in the stops and a few diacritical points, which every student, with the aid of a good moonshee, can adjust and supply while perusing the several parts himself.—The *n* described in the Table (42) was by accident omitted in the preceding pages 1, 2, &c. but may now be inserted with the pen.

SHOULD any gentleman hereafter detect omissions, inconsistencies, or errors in these OUTLINES of ORTHOEPY and ORTHOGRAPHY, he is once more earnestly solicited to note and communicate them to the author, that every advantage may be taken of such improvements, as his intelligent readers may from time to time suggest, before the present system be finally adopted for all his future lucubrations in Oriental philology.

T H E E N D.

Gilchrist, John Borthwick,

A new theory and prospectus of the Persian verbs with their Hindoostanee
synonimes in Persian and English

Calcutta 1801

4 L.as. 256 i

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